

The Living Church

ROY G. E. BELLINGER, JR.
1919

VOL. LXII

MILWAUKEE, WISCONSIN, MARCH 24, 1920

NO. 22

NEW YORK 11 WEST 45th STREET

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

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Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis. EDITOR, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

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MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 27, 1920

NO. 22



“Is it
nothing
to you?”

“Lord,
is it
I?”


 EDITORIALS AND COMMENTS

"Is It Nothing?" "Is It I?"

AGAIN the Cross dominates.

The world is busy. After the great Catastrophe it is seeking to recuperate. Factories are hives of activity and are seeking men. Men are making money. Women are spending it. Luxuries, at fabulous prices, sell so rapidly that the problem is not to find the purchaser but the goods. The world is money-mad.

No, only half the world.

The other half cries out for relief. The gaunt spectacle of starving Armenia, starving Austria, starving Serbia, starving Roumania, stalks across the American vision. Desolated Belgium, desolated France, desolated Italy follow, only a degree less pitiful than the spectre that had gone before. Poor, pitiful Russia—Russia that got tired of fighting and stopped, only to find that after every other nation had really stopped fighting, Russia, the tired out, was sentenced to keep on—the ghost of what was Russia moves across the scene, solitary, friendless, alone; trusting nobody and trusted by none; reeking with the blood of her own children; tormented by the dying cries of peasants and priests, nuns and bishops, scholars, children, and mothers who have been done to death by their own brothers—Russia the pitiless and of all the most pitiful, shuffles by.

Next come a myriad of wounded and maimed men of all the nations; men who cannot see, men who cannot walk, men who cannot think or reason; men with bodies mangled, and sentenced to lives of greater or less deprivation of their God-given powers. Vast numbers of these men form this long procession, and the American contingent, many thousands strong, marches side by side with the greater contingents from all other nations.

Now follow a great company of disembodied spirits. Happy, these, alone among the great multitude. These gave up their lives at the call of their native or their chosen lands. These consecrated themselves by giving their all. Life was simple for them. They were not perplexed by the after-problems of the war. They died still believing—we all believed it then—that by their deaths war itself was to be slain. They died for God and for liberty, and to save the lives and the souls and the bodies of women and children in lands not yet tormented by the invader. With them, in even greater number, are the spirits of women and children, infants and old men, non-combatants, who were ruthlessly killed, some with merciful quickness, some by the slow processes of starvation and exposure. That great company of Armenian women and children who were marched into the desert of death by fiendish tormentors—tortured, outraged, stripped of everything that stood for life, and prodded ever on until they dropped, they are here; the multitudes that suffered and starved in the desolated areas from France to Poland, they are here; all those millions of civilian people who were killed unnecessarily—they are here. Slowly the long section of the disembodied spirits passes on—on—on. Cohorts of angels guard them and the elect of all the ages bear them company.

After them comes a still larger section of humanity. These are the mothers and the wives and the sweethearts and the sisters, the fathers, and the brothers, of those who had passed before. These are straining their poor, tear-blinded eyes to see that company, so close to them, that had passed on before—but they see them not. Heavy are the hearts of these. Perhaps they have given even more than those who have passed ahead of them. Sometime God will wipe away all tears from their eyes, but not yet. Some day, when there shall be no more sea, and the former things shall have passed away, there will be a happy reunion for these, but not yet. To-day their tears are mingled with the tears of other sufferers

in every part of the world. Sadly, sadly indeed do these move by.

Now the whole great company approaches a hill. Those who are starving, from many nations, those who are wounded and maimed, those whose spirits are marching on though their bodies lie in the earth, those who mourn and will not be comforted, all, all approach and ascend the hill. It is the hill of Calvary.

The summit of the hill is the pivot upon which the world spins round. It is the central spot in the universe. From its height all the ages of time are reviewed. Every soul that has breathed or will ever breathe the breath of life is surveyed from its pinnacle.

For there hangs ONE who unites all humanity in Himself. There is no loneliness so complete that He does not enter into it. There is no suffering so intense that He does not feel it. There is no sin so black that He cannot make it as white as snow.

Now the whole long procession seems to be gathered into the Cross. The suffering, starving peoples of the desolated nations, the great company of the wounded and maimed, the peaceful spirits of those who have endured to the end, the unutterably sad millions of mourners, all these are nailed with Him to the Cross. Calvary holds them all. Yet not one is suffering alone, for every single soul is gathered into Him who hangs—alone. It is the riddle of history. One—only one—is all alone, His grief assuaged by none, yet all the suffering of mankind is concentrated in Him. Unutterable loneliness is His; and because it is, there can be no true loneliness to any of His children. All the world's grief and suffering, all the hideous total of what sin has wrought during these awful years of war, He is silently bearing upon the Cross. And all He asks is that each of us will weigh, will measure, what He is doing.

Does this mean anything? "Is it *nothing* to you?"

The question comes from the Cross. Yes, but it comes from the whole dramatic gathering there united. Picture the present suffering which all eastern Europe is sharing with Christ. "Is it nothing to you?" Picture the grief that mothers and wives and sweethearts are sharing with Christ. "Is it nothing to you?" Picture the cumulative pain from all the hospitals and sick-beds in the world, which all the suffering are sharing with Christ. "Is it nothing to you?" Yes, picture the restfulness and the satisfaction and the bliss of those who, having fought a good fight, have departed in the Lord. "Is it nothing to you?"

All the cries of all creation in this day of tears unite in one grand challenge of suffering: "Is it *nothing* to you?"

WELL, IS IT?

We were all asked to contribute on a great scale last autumn to the American Red Cross. We were asked in early December, or afterward, to give to the extension of the work of the Church in the Nation-wide Campaign. More recently we have been asked to give for the Near East Relief, while the pleas of Serbia and Poland and Austria and France have been incessant. Bye and bye Russia will lay down the sword, look mutely at what she has done, and then look longingly toward the West to restore what she has torn down. All these do but make concrete the challenge that goes forth from the Cross: "Is it nothing to you, all ye that pass by?"

And man after man, woman after woman, looks up at the Cross, hardens his and her heart, and replies, It is nothing!

For there can be no entering into the suffering of our blessed Lord on Good Friday by those who do not enter into the sufferings of all those whose pain and suffering are His;

and none of the great funds asked of the American people in the last six months has been fully subscribed.

The world to-day is craving sympathy. The worst of war is the hatred that it has left behind. Americans gained in the war the leadership and the praise of the world, and lost it all in scarcely more than a year afterward. Collectively, nationally, a hundred million people have not learned the answer to the question, Who is my neighbor? We have lost nationally the opportunity to protect the defenseless and weak. We have not used the war to end war. As a nation we are not giving the desired response to the Question from the Cross.

And vast numbers of our people have thrown themselves into a whirl of mad extravagance.

But as individuals? As a Church? We are doing something. We are truly affected by the sight of our Lord upon the Cross and by the sufferings of the world. We shall spend the three hours of darkness with Him on Good Friday—half the time that He hung for us upon the Cross.

But every Churchman who introduces bitterness into the Church, who develops a spirit of hard partisanship, who assumes evil motives without the most convincing evidence, who does not seek peace nor ensue it, who throws obstacles in the path of godly men who try to promote the welfare or the unity of the Church, is looking at our Lord hanging upon the Cross, is listening to His age-long challenge, "Is it nothing to you?" and is replying, It is nothing!

That, and not an event that happened nineteen hundred years ago, is the pathos of Good Friday.

It is EASY to lay the blame for the world's misery upon the Kaiser and his associates. For much of it they must bear the blame.

But all the bitterness, and the hardness of heart, and the wilful misunderstandings, and the unwillingness to be generous in disposition, and the partisanship in nation and in Church, and the recriminations of to-day, cannot thus easily be disposed of. Our confidence that somebody else is to blame for everything may be misplaced.

Not all the blame belongs across the water. Some may be placed among Americans. Some even among Churchmen. Some may be very near home.

What—can it be—can it possibly be—

Lord, is it I?

THE Treaty has been defeated. Of course its defeat was inevitable months ago. In the inability of the Senate to find any conceivable formulae for which two thirds of its members would vote, American institutions have sustained the most serious strain since the Civil War. That

the President and Senate could not, or would not, work together is bad enough and would in itself have strained our government; but that the Senate cannot find any form of words that is satisfactory to two thirds of its members means the complete collapse of American statesmanship at the most critical time in the history of the world. Neither can we see that any party, group, or individual that has been connected with the affair from the beginning comes out with credit, though undoubtedly there are varying degrees of culpability. The crowning insult to England in the last of the Reservations only adds one more to the series of insults to each of our former allies that have been features of the long drawn out transaction. We finally emerge from the long uncertainty, the friend and ally, apparently, of nobody but that section of Ireland that openly supported Germany during the war and assaulted our boys who landed on Irish soil after the enemy had sunk the *Tuscania*; while Mr. de Valera goes home with the statement that he has accomplished his full purpose in coming to America. So there is one part of the world that is satisfied with what we have done.

What comes next nobody can guess. We must either drift indefinitely, or ask Great Britain and France to try to get for us such of the advantages of the Versailles Treaty as they care to assign to us, or we must ask Germany very kindly to state the conditions upon which she is willing to make peace with us, or—worst of all—adopt the pending

resolution demanding that we *get* every advantage accorded to us in the ill-fated Treaty while we assume none of its responsibilities or obligations. As for the League of Nations, if it lasts long enough we shall undoubtedly apply sometime for membership, taking our place modestly at the foot of the nations of the world where we might have been their leader.

This is the day of America's shame before the world and at the bar of history. It is not the function of THE LIVING CHURCH to attempt to divide the blame; but we do ask the world to believe that there are still Americans left who wish them God-speed in their effort to reconstruct the world on an equitable basis and to provide an international substitute for world-wide war.

IT is evident that either some of our good friends do not read THE LIVING CHURCH or else that the editor's reputation for veracity is not of the best.

In an essay recently read by a revered and godly priest in an eastern city we read the following:

Truth or
Untruth

"At the end of the [General] Convention, when the House of Deputies had begun to thin out, the Concordat (amended) was brought in and put through in seventy minutes by the clock—before most of the deputies had time to catch their breath."

We ask in good faith: what can be done to disillusion good people who really believe this fairy tale?

This never happened. Nothing like it happened. Nothing, whatever, can excuse any man who says that it happened.

No "Concordat (amended)" was at any time, early or late, "brought in" to the House of Deputies, or "put through". None had even been drafted. Nobody had even tried to draft one.

No "Concordat" of any sort, amended or unamended, with Congregationalists, or with Mohammedans, or with the natives of Timbuctoo, was adopted, or "put through", at the late General Convention.

This is not an opinion, upon which men may rightly differ. It is a question of fact. It is true or it is untrue. If it is true, the official Journal, which will soon be published, will contain the text of the said "Concordat (amended)", with the record of its adoption by majority votes in both Houses. If it is untrue, and the Journal shall contain no record of the adoption of such an instrument, then the man who asserts that it is true is taking a very serious responsibility in his hands. The Catholic Religion has something definite to say upon his action. So has Almighty God.

Nothing in the whole realm of Church history in our day has seemed to us so deplorable as the false statements that have been made in regard to this subject. That men must differ as to steps toward unity is inevitable. That definite statements purporting to be facts, but wholly untrue, should be circulated by any man, is not inevitable, yet it is happening.

When many, hastily misled by inaccurate statements, were writing letters for publication based upon such errors, we suspended the publication of letters on the subject, trusting that truth would soon prevail. Every one who cares for the facts has now had the opportunity to ascertain them, and whoso is still in doubt may well await the official record.

Since the official commissions that are charged with finding an approach toward unity between Churchmen and Congregationalists, if that be possible, are now conferring, the subject will shortly be reopened for constructive, courteous discussion. We shall ourselves treat of the matter after Easter, trying to be both constructive and sympathetic, and we shall welcome discussion by others who are willing to assure themselves of the facts before they draw conclusions.

There are grave issues at stake. These issues require the most careful thought on the part of the wisest and most constructive men in the Church. Some of the issues have never before arisen in the whole history of the Church and the answers are not easy to find.

Real Catholics will get down on their knees and pray God to guide those men, of both communions, who are honestly seeking to accomplish the will of God. These men may or may not ultimately prove to be successful in their search, especially if the rest of us neither pray for them nor give them our sympathy. Wise men, praying earnestly, will preserve an open mind, until they know precisely what ap-

America
Stands Alone

proach to agreement on righteous, constructive, and Churchly lines there may be. If, then, it shall prove that the conferences have failed, or that the ultimate proposals must be voted unacceptable, we shall at least be sure that we have ourselves not been parties to the thwarting of the will of God.

We are again asked to give warning against travelling Assyrians soliciting funds. For a quarter century past, these have been a prolific source of fraud, and warnings against them have frequently been given. Now, when aid for the Near East is so urgently needed, these frauds have an exceptionally rich opportunity for their harvest.

Again the Solicitors of Assyria

Mr. Paul Shimmon, the well-known authority concerning the Assyrian Church, asks us to mention especially a "Reverend George Joseph" who has lately been operating in New Jersey, Pennsylvania, and Delaware, and who bears letters purporting to have been written by the Archbishop of Canterbury and by a number of leading American bishops. "I am led to believe," writes Mr. Shimmon, "that commendations given to the writer at various times from Church authorities here and abroad have fallen into the hands of frauds who have forged them under new names. Some of these have also gotten letters from first-class authorities on strength of forged letters from Mar Shimun or other Eastern authorities. I know that the Archbishop of Canterbury cannot possibly give any commendation to such persons who 'operate privately'."

Those desirous of really helping the great numbers of starving Assyrians should be careful that their contributions go to no questionable individuals but to the Near East Fund or to one of the recognized newspapers that act as agents for that fund.

THE LIVING CHURCH would like to be informed as to names of American bishops and other Churchmen that are used by these men and as to any letters that purport to have been written by them.

GOOD FRIDAY offerings are asked for the Jerusalem and the East Mission. It is the Anglican center of influence for Palestine, and the good work so well begun by Bishop Blyth is continued under his successor, Bishop MacInnes. It is supported by English and American Churchmen alike; and the statement of the Bishop of California, printed in the department of Correspondence, is a timely message to the American Church.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

87. Miss S. K. Cole, Faribault, Minn.	\$ 36.50
88. Mrs. Charles E. Parker, Owego, N. Y.	73.00
100. "H", Mishawaka, Ind.	36.50
275. Watchful Circle of King's Daughters, St. Albans, Vt.	7.50
365. Christ Church Sunday School, Oyster Bay, New York	73.00
440. Mrs. E. E. Bailey, Racine, Wis. In memory of her son,	
642. Ensign Ervine D. Peck.	73.00
574. Mrs. Lulu Wickham Williams, Racine, Wis.	36.50
632. Holy Apostles' Church School, Brooklyn, N. Y.	36.50
643. Mrs. Calvin H. Peck, Racine, Wis. In memory of her mother	36.50
Total for the week.	\$ 409.00
Previously acknowledged	60,071.43
	\$60,480.43

NEAR EAST RELIEF FUND

In memory of Billy.	\$ 2.00
Mrs. Pipe, Church of the Intercession, Stevens Point, Wis.	1.00
In memoriam E. P. W.	10.00
Mrs. G. C. Huson, Corning, Calif.	5.00
St. Paul's Memorial Church, St. Joseph, Mich.	3.00
Dr. Theodore Diller, Pittsburgh, Pa.	10.00
E. B.	5.00
St. Luke's Church, Brockport, N. Y.	2.00
All Saints' Church, Trenton, N. J.	8.00
Church of the Holy Communion, Charleston, S. C.	18.00
Katherine J. L. Benedict, Swanson Village, Mass.	50.00
St. Andrew's Church, New Orleans, La.	37.71
Church of the Holy Innocents, Tacony, Philadelphia, Pa.	63.31
A Communicant of Grace Church, Louisville, Ky.	5.00
Trinity Guild, Escondido, Calif.	7.00
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Mrs. John B. Evans, Carbondale, Pa.	1.00
Mrs. Geo. Fisher, Carbondale, Pa.	1.00
Mrs. Sylvia B. Peck, Lake Forest, Ill.	25.00
A Communicant of St. Paul's Church, Columbus, Ohio.	3.00
Miss Ruth Brewster Sherman, Baltimore, Md.	5.00
Angelo	25.00

St. John's Branch, Girls' Friendly Society, Norristown, Pa.	*	25.00
A Churchwoman, Fayetteville, N. C.		10.00
"J. Bull", St. Paul, Minn.	*	5.00
A Communicant of the Church of the Advent, Louisville, Ky.		5.00
In memory of C. S. B., Chicago, Ill.		1.00
Mrs. Nicholas Luquer, Washington, D. C.		25.00
In memoriam D. F. L., Trinity Church, Bay City, Mich.		60.00
		\$ 474.52

SERBIAN RELIEF FUND

A. L. W. *	\$	5.00
Marie A. Stacey, Christ Church, Rochester, N. Y.		35.00
Boyden Family, New Market, Md.		5.00
Angelo		25.00
		\$ 70.00

FUND FOR KEMPER HALL

Rev. and Mrs. A. B. Hunter, Raleigh, N. C.		\$ 25.00
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FUND FOR HOLY TRINITY CHURCH, PARIS

St. Michael's Church, Mt. Pleasant, Iowa.	*	\$ 14.35
A Communicant of St. Paul's Church, Washington, D. C.		2.00
Miss Isabella T. Tatham, Atlantic City, N. J.		25.00
St. James' Mission, Huntsville, Wash.		1.50
St. Peter's Church, Springfield, Mass.		5.00
		\$ 47.85

FUND FOR CHILDREN'S HOSPITAL AT LILLE, FRANCE

"Catholic" *		\$ 50.00
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FRENCH ORPHANS' FUND

Church of Our Saviour, Roslindale, Mass.		\$ 23.00
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FUND FOR THE CHURCH IN ROME

Anonymous	*	\$ 5.00
"Cash", Philadelphia		22.50
St. Peter's Church, Springfield, Mass.		5.00
		\$ 32.50

* For relief of children.

ANSWERS TO CORRESPONDENTS

A SECRETARY.—The President of the Standing Committee is administrator of a diocese during a vacancy in the episcopate. According to the *Living Church Annual*, for Easton the president is the Rev. G. C. Sutton, D.D., Oxford, Md.; for Delaware, the Ven. B. F. Thompson, son, Wilmington, Del.

J. M. T.—The word *negro* is not a proper noun. See *Century Dictionary*.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

PALM SUNDAY AND HOLY WEEK

The Coming of the King

Sunday: St. Matthew 21: 1-11.

BEHOLD, thy King cometh." The hope of Israel centered in the coming of One combining in Himself the offices of Prophet, Priest, and King. At the core of Christian belief is the teaching that Jesus fulfilled these offices. As Prophet, His message is the final revelation about our heavenly Father, and His eternal purposes for us; as Priest, marvellously portrayed in the book of Hebrews. He carries our needs and burdens up to the throne of God; as King, He has established a spiritual realm of truth, expressed by the moral life, in which He is the supreme Ruler, and loyal obedience the law. Rigidly adhering to the spiritual significance of His royalty, He met the popular conception by His triumphal entry. His realm involves all normal spheres, is internal not external, dealing with quality not quantity, pervasive not exclusive, and symbolized by the leaven and the salt. He is my King, who cometh; His laws I try to obey; in His service I find my highest good.

Cleansing the Temple

Monday: St. Matthew 21: 12-17

"My house shall be called a house of prayer." Instances abound where our blessed Lord repeated some act or word of His ministry. Twice He fed the multitudes on the mountain-side, twice the miraculous draught of fishes, twice the cleansing of the Temple. When accompanied by an act it is more easy to establish an idea in the hearts of men. The cleansing was symbolic, and the hand of the Cleanser is still needed. Our bodies are His temples, and the cleansing must be repeated like the renewal of strength. Only as our hearts become a house of prayer can we reasonably hope for His blessing.

Christ Glorified

Tuesday: St. John 12: 20-36

"If any man serve Me, let him follow Me." A man's life is glorified either through the transformation of his character, to a higher plane, or through the manifestation of his inherent goodness. In this latter meaning we always speak of the glorification of Christ. He was glorified by every word

and act as well as by every relation He touched, whether His relation to His Father, to the children of men, or even to Satan. The forces of evil not only sought to compass His destruction, but to do so by a death so ignominious as to destroy forever His influence. Yet in His death He was glorified by the Father's approval, and the Cross has become the symbol of the world's salvation.

Intercessory Prayer

Wednesday: St. John 17

"I pray that thou shouldest keep them from the evil one." As we study this chapter we find ourselves embarked upon a task in some respects simple, and in others profound beyond measure. We hear the voice of the Master, and our joy is in association with Him in the sanctuary of prayer. It was the great High Priest's intercessory prayer for His disciples. They were very precious to Him because they had kept His word, and they were the immediate objects of His intercessions. As we enter this sanctuary with the Saviour, every day as every week will become "holy". What He prayed for Peter and John He still prays for you and me: "That thou shouldest keep them from the evil one."

The Sanctuary of Suffering

Thursday: St. Matthew 26: 36-46

"Not as I will but as Thou wilt." We do well not to linger over the aspects of physical agony during any of these closing scenes. "His soul was exceedingly sorrowful." He has known the depths of sorrow in the human heart, and carried it into an abyss we cannot fathom. But as the one fixed principle of His life was to do His Father's will, that dominant desire accounts for His every word and act. Christ saves men from sin at the unlimited cost of pain to Himself. And since in the life of every mature person there is a Gethsemane, we do well to consider the principle of self-surrender through which its experiences brought Him into the calm of Good Friday.

The Lamb Slain

Friday: St. Matthew 27: 33-56

"Truly this Man was the Son of God." As the mother-lode of gold bearing quartz runs through the mine, so the principle of vicarious suffering runs through the Bible. In the Cross of Christ it finds its highest expression. That Cross is not a dead piece of wood but a living tree whose roots find lodgment in the constitution of all things. The Christian religion without the Cross would be like a tree without fruit. In the mercy and goodness of God lies hidden the principle of vicarious suffering. The arms which sustain us hung upon the Cross, the voice which calls us cried out on Calvary, the love which suffered for us pleads for us before the throne.

The Condemnation of the Cross

Saturday: Galatians 6

"Through which the world has been crucified unto me and I unto the world." The only way to bear the Cross is by yielding to it. As opposition vanishes love comes, and the offence of the Cross ceases. The great question for us to answer is: Are we willing to submit to the Cross, to take it into our lives, and let it be our refuge and defense?

NOTES ON THE NEW HYMNAL—XV

BY THE REV. WINFRED DOUGLAS

HYMN 143. "All glory, laud, and honour". St. Theodulph, Bishop of Orleans, was imprisoned at Angers in the thirty-third year of his episcopate, charged with a political plot against the Emperor Louis the Pious. Toward the close of his incarceration, probably in 821 A. D., he wrote the poem from which these stanzas are taken. A pleasant apocryphal tale relates that his unexpected singing of the verses as the King passed by in the Palm Sunday procession was the cause of his immediate liberation and restoration to his see. But certain it is that the hymn speedily became a feature of the Palm Sunday procession in the Western Church. Dr. Neale made two translations of the words, one in the original metre, for use with the plainsong tune; and this, which has gone wherever the English tongue is spoken. Among the many omitted stanzas is the following delightfully quaint one:

"Be thou, O Lord, the rider,
And we the little ass;
That to God's holy city
Together we may pass."

The deservedly popular tune has been the vehicle for many sets of words during the three centuries of its existence. With this particular set, its usefulness for congregational singing could be much increased by observing the following traditional points as to its rendering.

First, let it be sung quite slowly (hardly half as fast as it is often heard) and with full tone, allowing an extra beat for breath at the end of the first and third lines. Second, let the congregation sing only the first stanza, and its various repetitions in the form of a refrain after each of the others. Anciently a group of seven children sang the stanzas, all joining in the refrain. We may well return to the practice, substituting a small semi-choir for the seven. The delight of the congregation in joining in the refrain will be great—if they are not hustled breathlessly along. It is essential to the movement for an increase of popular participation in our sung worship, that congregations should learn many compositions whose rendering would be patently imperfect and incomplete if given by the choir alone. Clergy, organists, and choirmasters should do their best to carry out this idea by any means in their power. Training in worship is not time and effort lost, either in the field of spiritual progress, or in that of musical development. The present hymn affords an opportunity for such training if the congregation be given responsibility for an important part of its effect, which cannot possibly be made by the choir.

HYMN 144. "The royal banners forward go".

The Convent of the Holy Cross at Poitiers was founded by Queen Rhadegonda, wife of King Lothair of Neustria. She obtained for it from the Emperor Justin II at Constantinople a fragment of the wood of the Cross, which was finally brought in solemn state by the Bishop of Tours on November 19, 569. The Queen's talented protégé, Venantius Fortunatus, with her other delegates, met the procession three miles out, at a little place called Migné: and there the words and music of this glorious evangelical hymn, which has rejoiced Christian hearts for fourteen and a half centuries, were first sung, led by the author and composer, 'Fortunatus' in very truth, since it is given to but few to send a perfect hymn down the ages. A little later, he was ordained priest, and eventually became Bishop of Poitiers.

The plainsong tune is given in the form perpetuated in the Sarum Antiphoner, but is essentially unchanged from its original form. Care should be taken to sing very smoothly, evenly, and flexibly, at a rather quick pace—say 138 quarter-notes to the minute. Many clergy, choirmasters, and singers need to get rid of the idea that plainsong is a slow, ponderous, loud kind of music: on the contrary, it is light, fluent, and intensely rhythmic. The *Vexilla regis* melody may have a vigorous fulness of tone, especially at its climax in the beginning of the fourth line: but never at the expense of its energetic rhythm.

The second tune, by the late Horatio Parker, with its rich, sombre harmonies and stately march, is a worthy modern companion to the venerable original melody.

HYMN 150. "Beneath the cross of Jesus".

This new addition to our book should prove a useful mission hymn. Its highly subjective character is not badly expressed by the slightly sentimental music of Barnby. There is a real need for some such pieces: and the purist must not complain of them too bitterly, because it is not his need.

THE CONQUEROR

He who looks with unafraid eyes on life.

He who walks patiently and with cheerful heart the unknown path, seeking with steadfast gaze the invisible goal.

He who is not overborne by the Past nor overawed by the Future, but takes the utmost from the Present.

He who is neither conquered by defeat nor defeated by victory, but lives in time for eternity.

He who knows that though men may kill the body that is all they can do, and commits himself unreservedly to the enterprise of God.—Rev. Percy T. Olton.

Poems of a Week

PALM SUNDAY

Out on the road from Olivet
 Hear the psalm! Hear the psalm!
 Out where the surging throngs have met
 'Mid the vivid green of swaying palm;
 Through old Jerusalem's winding street
 Still onward come their marching feet,
 And upward soars the carol sweet:
Blessed be Israel's King to-day!
Hosanna! Save, we pray!

On the mountain road outside the town
 Onward they come; and nearer still
 The chanting voices echo down
 The breezes on the verdant hill.
 Jesus the Prophet of Galilee
 Hath caused the sightless eyes to see
 And set the weary captive free.
So blessed be Israel's King to-day!
Hosanna! Save, we pray!

O palm, of martyrs the symbol meet
 And with us yet as in days of old,
 Thou art borne through many a busy street
 When the winds of northern spring are cold.
 In thy vernal sheen, thou passeth by,
 And as men pause to wonder why,
 We sign the cross and make reply:
Blessed be Israel's King to-day!
Hosanna! Save, we pray!

MYRTLE HUMPHREYS.

THE QUESTION OF GOOD FRIDAY

"Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow."—Lam. 1:12.

Is it nothing unto you,
 Men and women passing by?
 Care ye not that sinners slew
 Christ, the Son of God Most High?

Is it nothing unto you?
 Hath there ever been before
 Sorrow like to that He knew?
 Burden like to that He bore?

Is it nothing unto you
 That He died your peace to win?
 That the sorrow was your due?
 That the burden was your sin?

Is it nothing unto you
 That His Ministers to-day
 Bid you Christ uplifted view
 On the Cross your debt to pay?

Is it nothing unto you?
 Will you pass regardless by?
 Or, with heart-contrition true,
 To the Cross of Christ draw nigh?

MARY ANN THOMSON.

THE PRICE

"So they weighed for my price thirty pieces of silver . . . a goodly price that I was prized at of them."—Zechariah 11:12-13.

This is His price—for He must have a price;
 Some wage is due, and we must give
 To One who died, that we may live;
 For spitting, scourge, and bloody sacrifice,
 Some wage is justly due;
 And, yes, it may be true
 He hung for us upon that tree,
 That we might live eternally!

This is His price—for sin must pay its price:
 A world, war shattered, wan, and spent,
 Past crime with present misery blent;
 Young lives, that kingdoms coldly tossed for dice,
 Shell riven to the heart,
 And left to play their part;
 Their spirits' fire yet unquenched,
 Aglow, in bodies battle-wrenched!

This is His price—the politician's price:
 "The nation's covenant of peace,
 That bloody wars forever cease?
 Let fools or dreamers build *that* paradise!
 If Christ Himself were here to plead,
 We'd say, We cannot give you heed;
 For what you strive, there's time enough;
 For such dreams now, the world's too rough!"

This is His price. The world yet pays its price,
 And earns the silver of success,
 Counting life's richest gifts the less,
 While the world's food the body will suffice.
 With heads most decorously bowed—
 For His Church's claim must be allowed—
 It murmurs at His altar prayer,
 And weighs the thirty pieces there!

This is His price—for faith must pay its price—
 And sad Love cries: "Come serve Him now,
 Press not new thorns upon His brow,
 Let not illusion's subtle snare entice!"
 And gladly heeding Love's far call,
 Faith, steadfast, answers through life's thrall:
 "No scale of man His gift can weigh,
 Take all I am and have to-day!"

MARY ALETHEA WOODWARD.

CROSSES

When Christ went up to Calvary,
 They laid His cross upon another;
 That, bearing it, his joy might be
 To suffer for his Elder Brother.

Even so a cross is laid on me.
 I stagger 'neath its awful weight;
 Yet through my anguish always see
 The Master's smile compassionate.

So as I toil along the road
 I think He gave this Cross to me
 That I might help Him bear a load
 Too heavy for Divinity.

MARGARET CABLE BREWSTER.

Communication with the Dead: Can We Look for Help from Spiritism?

By the Rev. William T. Manning, D.D.

[NOTE.—The following is an address delivered in St. Augustine's Chapel of Trinity parish, New York City.]

ARE we witnessing to-day a great wave of interest in the unknown and the occult. It is not surprising that this should be the case. The whole world has been under tremendous nervous strain. In countless homes there is sorrow for those who in their youth and strength have been taken into the other world. It is natural that the desire for knowledge of things beyond our sight should be deep and poignant. And one of the manifestations of this desire is the present interest in what is known as spiritism.

It is my purpose to consider this subject from the Christian standpoint. I wish to speak with full respect for those who are sincerely trying to find help through spiritism, and especially, with sympathy for those who have turned to it for comfort in their loss and sorrow. But I want also to speak of this matter frankly in the light of the facts, and in the light of our faith as Christians. There are two or three facts which it is important for us to have in mind at the outset.

1. As Christians we are absolutely certain that those whom death has taken out of our sight are still alive. No Christian needs to be convinced of this by the agencies of spiritism, or by any other agencies. We could not be more sure of this than we are. In the great words of our Creed we "believe in the resurrection of the dead and the life of the world to come". The Resurrection of our Lord gives us complete certainty that those whom we love are alive as truly as they were here, and that we shall see them and know them and be known by them again in due time. We Christians do not depend upon spiritism to assure us of reunion with our loved ones. We are sure of this because we believe in Jesus Christ.

2. As Christians we believe fully that it is possible for those in the other life to communicate with us in this life if God so wills. Such things have occurred and may occur again. The Scriptures give instances of this. We do not at all deny the possibility of such communication. But we say that before we accept any such alleged communication as a fact it is our duty to satisfy ourselves that there is sufficient ground for believing that it is a fact. We recognize further that in the other world there are both good and evil spirits, just as there are in this world, a fact which needs to be taken into serious account by those who use the methods of spiritism.

3. As Christians we are in no way opposed to, or prejudiced against, investigation of this subject such as that carried on by the Society for Psychical Research. But in saying this we must remember two things. We must remember first that psychical research is not synonymous with spiritism. Psychical research is the careful and painstaking investigation of psychic phenomena and of alleged facts in connection with this subject. Those who engage in psychical research do not by any means all of them accept the teachings of spiritism. Psychical research belongs in the sphere of science rather than of religion.

And, second, we must remember that as Christians we in no way depend for our belief in the future life upon any results which psychical research may, or may not, ultimately secure. Some Christian writers seem disposed now to take the position that the results of psychical research are needed to give us certainty of the next life, or to give us assurance of it more trustworthy than that which we now possess. This position is manifestly not consistent with full faith in our Lord and in the Gospel of His Resurrection. The certainty of the future life which we have in Jesus Christ is a revelation from God. We who believe in that revelation do not depend upon the results of psychical research for certainty or for trustworthy information.

The question for us Christians is not: Can we have full certainty of the other life? We have that. And the question

is not: Is it possible for those in the other world to communicate with us? We have no doubt as to this. For us Christians the first question must be: Is it right for us to seek communication with the dead? We believe that it is possible for them to communicate with us, if God so wills. But it is a different thing for us to claim the right to summon them at our own will. Supposing it to be possible, have we a right to do this, and is it well for us to do it? In the Old Testament the Jews were distinctly forbidden to do it, and the mind of the Christian Church has always been strongly against it, although our own communion has made no pronouncement about it. But supposing that we may venture to take this responsibility, the question remains: are the teachings, the alleged facts, and the results of spiritism such that we may place confidence in them? To decide this let us ask four questions.

1. Are the methods and means employed by spiritism to establish communication with the dead such as to inspire us with confidence? I think anyone who is open-minded must admit that the methods used are not reassuring. The thought of our beloved dead and of their life in the other world is one which touches our tenderest feelings, and to which the deepest sacredness attaches. The darkened rooms, the table tappings, the slate writings, the mediums, most of them acknowledged to be fraudulent, which are the means used by spiritism, do not seem in accord with a high and holy purpose.

It is difficult to think of the ouija board as a means of communication with those now in Paradise. To us who believe in Christ, the place on this earth where we feel ourselves nearest to our departed ones is at the altar, where at the Eucharist we kneel before Christ in whose Presence they also are. Compare the atmosphere and spirit in the humblest Christian church at the moment of this sacrament with that which is found at a spiritualist seance. To a Christian believer the methods used by spiritism are not such as to create confidence. And even from the standpoint of natural instinct and human feeling they must be admitted to lack dignity and fitness. The inappropriateness of the means employed would not, however, of itself be conclusive.

2. The next question we must ask is: What reason is there to believe that these alleged communications from the other world are genuine? It is to my mind both astonishing and touching that serious people should accept these communications as trustworthy. It is an evidence of the deep soul hunger in all of us for that knowledge which is offered to us in Jesus Christ. In these communications the possibilities of error, of self-deception, and even of fraud, are admitted by all to be almost without limit. It is stated by Dr. Hyslop, himself a believer in spiritism, that more than ninety per cent. of the mediums are frauds. And where conscious fraud is not present the known facts as to telepathy and the working of the subconscious mind make the origin of these messages at least highly uncertain. The facts in our possession all point strongly to the earthly origin of these messages. It seems at least probable that all of them may be explained as the result of telepathy. Why then are we asked to assume the agency of spirits in the matter? Even where these communications are under the highest and most careful supervision their origin remains at most uncertain. In the ordinary spiritual seance ground for confidence in them is reduced below the vanishing point.

3. The third question which we are called upon to ask is: What practical beneficial results is spiritism able to show which may commend it to us? Can it be claimed that spiritism has added anything to our knowledge of the other life? No such claim can be made. One of the most striking and significant facts is the triviality of almost all these messages, and their lack of any moral value whatever. If genuine, these messages would seem to show a most unhappy mental deterioration in those who have gone into the other

life. Do the facts seem to show that those who practise spiritism are strengthened by it in will and character; that they are made more unselfish or are better fitted for the work of life in this world? The facts on the whole seem to show the reverse of this. There is both physical and spiritual risk in experimenting with spiritism. It is well established that the practice of spiritism results in many instances in injury to body, mind, and character; and that in certain cases it leads to actual insanity. I have myself seen its harmful results in some cases. Can anyone believe that it would be for our benefit if we should become a nation addicted to the use of wizards, mediums, and ouija boards?

4. One more question which we must ask is: What are the religious results which have followed or may be anticipated for spiritism? We are told by some that spiritism is to prove a great ally of the Christian religion. In the light of what we know as to its harmful effects in many instances on mind and character, we may well feel gravely doubtful as to this. It is possible, however, that the study of psychic phenomena may help to bring some persons to belief in God and in a future life. We are told that in some instances it has done this and we rejoice if this is the case. But there is no evidence to show that the usual effect of spiritism is to bring people to a fuller sense of duty to God, and to faith in Christ.

The evidence points strongly the other way. In the light of the facts the claim of spiritism to be "a new revelation" is indeed a pathetic one. What the world needs is not a fuller study of spiritism but a fuller study of the great revelation given to us in Christ. In the wonderful truth of the Communion of Saints we have full assurance of the continued life of those beyond our sight, of their close fellowship with us, of their continued thought of us and their prayers offered constantly for us, as ours are offered for them, and we have this assurance based not on communications through mediums, or other dubious agencies, but based on the rock of our faith and trust in Jesus Christ.

BISHOP ADAMS: AN APPRECIATION

BY THE REV. HUNTER DAVIDSON

AS one who loved and honored him long I am constrained to offer a word in connection with Bishop Adams' remarkable career as the wise and devoted Chief Pastor of the diocese of Easton.

In taking up that task thirty-three years ago it was no light thing to follow in the footsteps of one who was a "Prince in Israel", but from the beginning it was seen that Bishop Adams was master of the situation. Endowed with a quiet but keen sense of humor, that so-called "saving grace", conscious of the august dignity of his office, imbued with that apostolic conception of the ministry which has characterized the true shepherd of souls, in all times and under all circumstances, he showed a rare judgment in meeting diocesan problems. Holding steadfastly to the essentials of the "faith once delivered" in his pastoral relationships, preaching with a directness and eloquence flowing from the real prophetic consciousness, presiding over the conventions of the diocese from year to year with that pleasant and sober wit which lent charm and force to his parliamentary rulings, Bishop Adams has left an example and influence which has produced harmony and good will among all the Church activities of the diocese. Undergirding all this there was something else which mellowed and strengthened all he did as a good shepherd, and that was his fidelity, a fidelity worked out in a quiet and unassuming manner that never wavered. He was always "on the job". One day talking to a young deacon about the work of the ministry, when the conversation had gotten to a certain point he quietly said: "My dear —, the one thing that will make your ministry effective and enduring is faithfulness: 'be thou faithful unto death'." That was all, and that young man has never forgotten it.

The hold Bishop Adams had upon his diocese, as a spiritual leader, proved him to be a "wise master-builder". Although his flocks were widely scattered, and the roads sometimes almost impassable, he went after his sheep, and found them and knew them, and could call them by name.

Without descending from his episcopal dignity he had a

personal contact with every worker which emphasized and vitalized the pastoral relationship.

It is a matter of record, as in the case of Bishop Brooks, that Bishop Adams never failed to answer a letter almost by return mail, and his letters, not typed by a paid stenographer, nor stamped with the diocesan coat of arms, were written with his own hand, perhaps, on a piece of paper entirely innocent of all episcopal parade. He was simplicity itself in every walk of life. That is the characteristic of great men.

The beauty of his letters consisted in their brevity, which never failed to cover every point in question with an epigrammatic pith delightful in a rare degree. And in his sermons were found sentences (he always spoke without notes) of such clear condensation and illuminating suggestion that they would catch the memory and hold fast without effort. And in preaching he had the gift of knowing when to stop, an almost lost art among a certain class of public speakers who too often forget what Hamlet said about "Words, words, words!"

Bishop Adams' faithfulness is every diocesan detail was borne out and exemplified in his long and gracious ministry. When his clergy would take a vacation he frequently preached for them while they were away, thereby giving the "lazy parson" a rest and keeping the churches open for divine service. A certain rector once asked him to come to the mountains and enjoy a little vacation, and his answer was: "I have not had a vacation for fifty years, and am too old to begin that indulgence now."

Bishop Adams was blessed with a fund of what I would call natural tact, an all too rare faculty among clergymen. There are men in all departments of life who use tact for a purpose. It promotes business and perhaps popularity. It is seen, therefore, to be superficial. Bishop Adams did not use tact for a purpose; it flowed from his life like pure water from a spring, and was as refreshing. He knew when to be silent, and his silence swept the infinite; it was golden indeed. He had another gift, the gift of a good listener. He could tell a good story with the wit of a gentle Irishman. Like Bishop Wilmer, of Alabama, his wit was wise and winning and never left a sting. We can hear now the sweet persuasiveness of his voice whose tone carried deep appeal in private and in public. He often said that every clergyman should take lessons in breathing and articulation. He had done it himself with great benefit. Sometimes he would speak of the unintelligent and slip-shod way clergymen read the services.

While we would not call Bishop Adams an expository preacher, his sermons abounded in apt and forceful Scripture quotations which illuminated his subject, and left a profound impression upon the heart. He did not preach *into* but *out of* the Bible, and his illustrations, like those of Cardinal Newman, flashed like jewels from the body of his sermons. And he was never carried away by fads: neither was he old-fashioned. In adapting his speech to modern-day problems he fell back upon the experience of the race through the Christian ages, and drew his inspiration from those sources buried deep in the struggles and hopes and fears of the past, rich in faith and leading up to a present rich in progress. He had little sympathy for the New Theology, but a great deal for the Old Religion; and yet, if his religion was new, it was because he knew that the human heart is the same in all ages and only waiting for the touch of the Spirit whose language is never old. His eloquence, therefore, was the speech of one whose wisdom reflected the "deep things of God", and shone with the radiance of apostolic fervor.

We shall not soon see his like again, for his simple and genuine Christian life was as unique as it was attractive, and as great as that of him who has lived amid the splendors of religious certitude in a time when to live aright was not easy, and to lead aright would tax the powers of consecrated genius. Like the patriarch of old, he "walked with God", and although the pathway was not always smooth, nor his burden light, his face was ever forward. Like the Happy Warrior, his armor was always ready. His motto might have been that of the poet who knew his duty and did it well until the long shadows fell in benediction upon a life made splendid in the "light of God".

Social Service Among the Methodists

By Clinton Rogers Woodruff

IN describing the social service work of the Unitarians in a recent article I spoke of "Creedal Social Service". So in a way we might describe the social activities of the Methodists. They begin with a declaration or creed designed to cover the more important points in the social gospel. Their declarations have a wider application and a greater authoritative appeal because adopted by a representative body which has a greater official sanction, to wit: the General Conference. There have thus far been two such declarations—those of the Conferences of 1912 and 1916—and we may reasonably expect another this year. These eventuated into "a social creed" with which I close the article. Over and above the formulation of a working creed the Methodists through their Federation for Social Service carry on a vigorous propaganda under the secretaryship of the Rev. Henry F. Ward. Some idea of this phase of their activities may be gathered from the following summary of the recent reports for the year:

Field Work.—The Secretary has spent every Sunday, with the exception of July and August, in the field, a large number of addresses being before open forums. Many week-night addresses for various groups were also given. The Assistant Secretary taught in three denominational summer conferences, two Y. W. C. A. conferences, spent four days at the National Women's Trade Union League Convention, and four weeks in conferences for general secretaries of the Y. W. C. A.

Writing.—*The Opportunity for Religion* was revised and published by the Woman's Press and *The New Order* was published by Macmillan. "The Social Interpretation of the Lesson", for the *Sunday School Journal*, was prepared in addition to miscellaneous articles for *Life and Labor* and other periodicals.

Printed Matter of the Bulletin.—56,500 copies were distributed. *Social Unrest*, 16,000; *Statement on withdrawal of Bible and Social Living*, 3,000; *Church and Labor*, 3,000 copies; *Creed Cards*, 4,000 copies; *Miscellaneous*, 5,000.

Information and Press Service.—A new publication, established in May, designed for any who contribute \$5 or more, and for any others who desire to subscribe at \$5 a year, has been begun. This aims to give briefly the salient points in significant current articles, information on labor, socialist, I. W. W., and Nonpartisan League developments, the gist of important reports on social and industrial conditions, and summaries of general social unrest and particular local developments. Material was furnished to *Adult Bible Class* monthly. Six general articles sent to labor papers appeared in the *New York Call*, *Nonpartisan Leader*, *Truth* (Socialist, Erie), *Real Democracy* (Christian Socialist), *New Majority*, *Hobo News*.

And now as to the formal statements. That of 1916 deals with "The Church and the Community". It begins by stating that the preceding four years had seen a general acceptance of the principle that the Church exists to save society as well as to save the individual. An increasing number of Churches are working out this principle in service to the local community.

"This widespread recognition of the social task of Christianity is bringing a great gain to personal religion. It is destroying spiritual selfishness. It is relating individuals to God in active fellowship with Him who said, 'My Father worketh hitherto, and I work.' It is spiritualizing as well as socializing the Church. Having seen this vision of its social goal the Church can never become a mere spiritual culture club, the servant only of its contributors. It now becomes the servant of the community. It develops a ministry to all the people of the community, especially to those who need it most, and to all the relationships and activities of the community life, even to the uttermost limits of those which are now farthest removed from the standards of Jesus. The records of all denominations show conclusively that the vital Churches, many of them in the most difficult industrial and rural communities, are those which have ceased striving to save their own lives and have learned to 'seek first the Kingdom of God

and His righteousness' in a great ministry of service to the community."

We are then told that before the local Churches can realize their full efficiency, as a community force, the motive of community service and the ideal of social salvation must dominate the policies and actuate the administration of the denominations. The preacher who is possessed with the passion for serving and saving the community, and not simply serving and saving the Church, needs the fullest support of denominational authorities and interdenominational policies working to the same end. The only justification for the strengthening of denominational organization is that it may become a greater force in co-operatively developing the common life of the Kingdom. The need of the hour in all the Churches, it is affirmed, is administrators, national and sectional, who will regard and jointly use ecclesiastical institutions as means to the great end of saving the world, knowing that it is as true for the Church as for men, that "whosoever would save his life shall lose it, but whosoever shall lose his life for My sake and the Gospel's shall find it." In the following declaration we find one of the big differentiations of the Methodist Church from our own Church:

"The outstanding need of Protestantism in its attitude to community life is that it utterly reject the ideal of the Church as a controlling institution and with mighty passion accept the ideal of the Church as a serving force. It must find its authority where Jesus found His—in sacrificial service, so that being lifted up He draws all men unto Himself. It must seek to save the community through service as Jesus did. Like Him, it must minister to all the needs of man."

The Church as "the body of Christ" becomes of secondary importance, the individuals composing the local congregations become the controlling factor. The phrase "sacrificial service" imparts no sacramental character to the Church; it is just a pleasant phrase which may mean much or little as the individual cares to make it. There is no special merit in the congregation besides the sum total of interested units.

In discussing the "community service programme" we have many interesting suggestions, and some statements of fact which may be seriously questioned. For instance the one that during the preceding "four years the community programme for the local Church has been practically standardized from the experience of many churches in various types of communities. This has been accomplished by the denominational social service agencies in federated action." This standardization, however, it is admitted in the declaration itself, can only reach certain main activities. "It is imperative that every programme be built upon an accurate knowledge of local needs. We therefore emphatically urge upon every Church the continuous study of its community as the only sound basis for its programme." Certainly sound advice which may be generally followed to advantage!

"The first programme for the Churches of every community is to get into sympathetic and organic relations with the agencies which are already working in that community for public welfare. This is best accomplished by the organization of a carefully socialized federation of Churches; but pending that, and in addition to that, every local Church should have its own relations to all communal efforts, particularly in its approach to the poor, the sick, and the delinquent.

"Experience has demonstrated that the best policy of social action for the Church is continuously and consecutively to mass its forces upon some immediate measures, until these are secured. Then, holding these as a base, other measures can be urged. Then the service of the Church will extend naturally from the need of its own membership to those of its neighborhood, its city, county, and state, its nation, and world-wide humanity."

In the general field of social welfare it was recommended that during the four years the churches concentrate attention or at least put stress upon Unemployment, Housing, Prison Reform, Recreation. These were the four years of the war and post-war period, and this programme was materially modified and broadened.

Each of these specific recommendations was backed up by

specific arguments and statements, which it may be interesting at some future time to dwell upon at further length.

There is one recommendation of this creed or statement that needs emphasis in our own work. It declares that in these fields and all other fields of social progress the Church must constantly urge its members to support concrete measures. But it has also a higher task. Its supreme social function is to educate the community in the fundamental principles which underlie these movements of social progress, to uphold the ideals by which they are conceived, to develop the atmosphere in which they are born, the individuals who will carry them to maturity, and the dynamic which will make them effective.

From the 1912 Conference we get some excellent suggestions on the "Conscious Control of Social Progress", to the effect that the desire to improve social conditions, the determination to discover and remove social ills, is a new assertion of man's spiritual nature and task. This is not an attempt merely to improve conditions, but it recognizes that, while conditions influence men, men make conditions. It brings to bear spiritual forces to direct the progress of society towards "the perfect social order". It is the modern expression of the social hope of the Old Testament, of the Kingdom of God which Jesus taught.

"In the broad field of social progress the principles stated in the Social Creed of the Churches call for the active participation of the Churches in the following campaigns which are being carried on by the various coöperating agencies."

Then follows a list including child welfare, public health, social purity, recreation, poverty, industrial safety, and business agencies. Under the latter head the Conference has this to say:

"In its capacity as employer and landlord, through its Book Concern, educational institutions, denominational boards, and other business agencies, the Church should give a practical demonstration of Christian standards. It should lead and not merely keep pace with the best practices of modern business in matters of hours and wages, in provision for sickness and old age, in developing the principle of coöperation both in management and in the division of proceeds.

"The relations between the Church and its employers should be in harmony with the utterances of the General Conference of 1908, which declared that 'The organization of labor is not only the right of laborers and conducive to their welfare, but it is incidentally of great benefit to society at large. . . . Their efforts to improve their condition should receive our heartiest coöperation. . . ."

If I may be permitted a brief historical reference: A memorial was placed before the General Conference of 1892, prepared with great care by a committee of the New York East Conference and adopted by that body with deep conviction, no one dissenting. In 1896 a similar memorial was presented from the same Conference. To successive General Conferences similar memorials have gone up from various sections of the Church, asking for some strong statement upon current social questions. At Los Angeles, in 1904, a report was presented covering certain phases of the subject, but no action upon it was secured. At Baltimore, in 1908,

memorials were presented from several Conferences; one asked that a Department of Church and Labor be established by the Board of Home Missions, another that a special Secretary of Immigration be appointed, a third that a commission be formed to investigate during the coming quadrennium the relation of the Church to these vital questions and to report their conclusions to the next General Conference, a fourth, from the Methodist Federation for Social Service, recently organized, asking recognition and setting forth its aims.

In response to these appeals the Committee on the State of the Church prepared and presented to the General Conference a statement which was unanimously adopted by that body.

This utterance will have permanent historic significance because it contained The Social Creed of Methodism, which has since been expanded by joint action into the Social Creed of the Churches, as follows:

"THE SOCIAL CREED

"Adopted in part by the General Conference of 1908, in fuller form in 1912 and in final form by the General Conference of 1916.

"The Methodist Episcopal Church Stands:

"For equal rights and complete justice for all men in all stations of life.

"For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

"For the fullest possible development of every child, especially by the provision of proper education and recreation.

"For the abolition of child labor.

"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"For the abatement and prevention of poverty.

"For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

"For the conservation of health.

"For the protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality.

"For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

"For suitable provision for the old age of the workers and for those incapacitated by injury.

"For the principle of conciliation and arbitration in industrial disputes.

"For a release from employment one day in seven.

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"For the most equitable division of the product of industry that can ultimately be devised.

"For the right of employees and employers alike to organize.

"For a new emphasis upon the application of Christian principles to the acquisition and use of property."

[Correspondence concerning the department of Social Service should be addressed to the editor of that department, Clinton Rogers Woodruff, 121 S. Broad St., Philadelphia.]

"Sons of the Ministry"

THE article on the above subject written by the Bishop of Southern Virginia for THE LIVING CHURCH of March 6th inspired the retired Bishop of Marquette, now living in Maryland, to make further investigation along the lines suggested. A result was the following letter:

"ANNAPOLIS, March 9, 1920.

"Dear Bishop Tucker:

"I was interested in your article in last week's LIVING CHURCH. May I add a few names to your list?

"The following bishops who have died were sons of the clergy: Seabury, Bowen, Hare, Scadding, Paddock of Olympia, Bedell, Wilmer of Alabama, Wilmer of Louisiana, Claggett, Aves, Davies of Michigan, Williams of Nebraska.

"Among living bishops add Brent of Western New York, Bliss of Vermont, Davies of Western Massachusetts.

"Coxe was not only a son, but a grandson. He got his Churchmanship from old Aaron Cleveland. Hare's father was a clergyman, both of his grandfathers were bishops.

"Uncles are often as influential as fathers, especially when *in loco parentis*. My father died when I was 5. My uncle was a priest. Griswold's uncle Roger Viets was influential in his life. Perry of Iowa was a nephew of Stevens of Pennsylvania.

"Wainwright's grandfather was a clergyman.

"The following bishops had or have sons in the ministry—of course only a partial list: Meade, Johns, Southgate, Croes, Pierce, Jarvis, Seabury, Chase, Kip (grandson), Coleman, Atkinson, Moore (grandson), Howe of Central Pennsylvania, Huntington, Hopkins (sons and grandson), Kerfoot, Atwill, Nichols, Graves; Morrison of Iowa, White of Northern Indiana, Lawrence of Massachusetts, Darlington of Harrisburg.

"Your 38 have become 54, you see.

Fraternally yours,

(Signed) G. MOTT WILLIAMS."

Bishop Tucker himself adds the following to the list of bishops who had or have sons in the ministry: Kinsolving of Texas, Tucker of Southern Virginia (four sons), and Gibson of Virginia (two sons).


CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE GOOD OFFERING FOR GOOD FRIDAY

To the Editor of The Living Church:

DEXT to the sentiment of the devout pilgrim to spend a Good Friday in Jerusalem in person, there comes the annual satisfaction on the part of many of devoting Good Friday offerings to the Church work nearest Calvary. Our Church people widely and wisely are making their response to the cogent appeals for general relief for the "Near East". Many, too, are feeling a sense that there is a *Nearer East* in the noble work of the "Jerusalem and the East Mission". More than one thousand parishes of our American Church gave to it their Good Friday offerings in the year 1919 with a total from parishes and individuals of nearly \$14,000.

The wide scope of the mission, its signal efficiency under the Bishop of Jerusalem, the Rt. Rev. Dr. MacInnes, and his fellow laborers, the large help they are giving, both the men and the women of the mission, in bringing order out of the chaotic conditions of the war in those parts, the exactitude of accounting for the wise and economical use of the funds received from many parts of the world, and the momentous responsibilities now facing the mission, all are set forth in the Report for 1919. Copies of this and any information may be obtained from the Rev. Dr. J. H. McKenzie, rector of Howe School, Howe, Indiana, who is the energetic organizing secretary for the United States.

By the hap of a visit to Jerusalem some years since, the wish to perpetuate the association it already had, through former American bishops of the mission, with our American episcopate, took up the passing guest to fill a vacancy and, by the designation of their then revered Bishop Blyth, made him an Episcopal Canon of St. George's Collegiate Church, Jerusalem, with the stall "Hermon". The honor is really one done to the American episcopate in intention and fact, and the individual lays no claim to it. Only he would try to show his appreciation of the general honor as such Episcopal Canon and Vice-President of the "Jerusalem and the East Mission", by earnestly seconding the agency of Dr. McKenzie and the capable honorary secretaries of provinces and sees in our American Church, in every way in his power. Will not our bishops also coöperate in their sharing in this common honor?

The interest in this Good Friday offering is spreading most happily. The study of the Report shows that if all our congregations, especially those in our larger cities from which as yet the returns are not so noticeable, have poured upon them the "dew of this blessing" it will justify the name of the American stall at St. George's as they in the words of the old metrical version of the 133rd Psalm

"Consent
In offices of love"

and show the dwelling together of brethren in our great Anglican Communion to be indeed

"like refreshing dew which does
On Hermon's top distil."
Yours very faithfully,
WILLIAM F. NICHOLS.

IS DELAWARE TOO SMALL?

[CONDENSED]

To the Editor of The Living Church:

IN the letter in which Bishop Thomas declined the call to be Bishop of Delaware and in the various conferences which were had with him, it was made perfectly evident that he regarded Delaware under existing conditions as too small to encourage the undivided energy and attention of a vigorous and energetic Bishop. He quite openly expressed the hope that Delaware and Easton would some day be combined, and with that characteristic promptitude which the West seems to develop he could not see why it should not be brought about at once. Quite apart from this interesting question, which deserves independent treatment, this clear conviction on the part of the man we called to be our Bishop deserves to be closely scrutinized, and the question faced, "Is the diocese of Delaware too small to be attractive to a capable and energetic Bishop?"

Judged by diocesan statistics, or measured by its actual growth and development during the past twenty years, an affirmative answer would seem to be the true one. Former bishops have

apparently found it so. Bishop Lee was the rector of St. Andrew's parish during the entire period of his episcopate. Bishop Coleman is said to have done more work outside the diocese than he did in it. Of Bishop Kinsman's administration the results are too recent to need citing. But we are not to measure the outlook and opportunity for Delaware by the past development of the Church. The state is growing rapidly in population and in strategic importance. Its industries are multiplying. There is a bigger vision on the part of its business men than ever before. Agriculturally it is probably the most productive district of its size in the United States. Transportation facilities are constantly improving. Its educational facilities are making rapid progress. Altogether the outlook for Delaware is most encouraging.

And there is abundant hope that Church growth can be made to outstrip the growth even of other institutions in Delaware. The influences at work are of exactly the sort to encourage such growth, if we have a leader of the right sort. This may be made clear by comparison with another diocese in the one state which is smaller than our own. Rhode Island has two-thirds the area of Delaware and nearly three times the population. But the Church (statistically) is five times the size of the Church in Delaware. Is there any reason why our future may not measure up to a standard like that? We have space, wealth, natural resources, enterprise, and ideals in Delaware. Every foot of space between New Castle and Philadelphia will be industrially needed in the next twenty years. Are our religious institutions going to stand still? Is the Church doomed to the "status quo" while everything else bounds ahead? Certainly not if we know ourselves. Just give us the chance under consecrated and energetic leadership, and I venture the prediction that Rhode Island won't multiply us by five many years longer.

The field of the Bishop of Delaware is the State, and not merely the Church as at present represented in the State. The Bishop can easily be among the foremost of its citizens, and even if we must remain territorially the little diocese we are, I don't believe we need feel shame in offering the post of leadership to the best and biggest man we can find to take it.

Wilmington, Delaware, March 13th. F. M. KIRKUS.

SALOON SUBSTITUTES IN NEW YORK

To the Editor of The Living Church:

ΩY attention was lately attracted by the advertisement in your columns of the Church Temperance Society, U. S. A., in which it was stated that it is the first society which has offered a saloon substitute. This being the case, I thought it might interest your readers to know more about this substitute or rather substitutes, as there are many.

After the Church Temperance Society was established in New York City under the direction and management of Mr. Robert Graham and a large body of bishops, priests, and laymen, it became evident that something more was needed than legislation. About thirty years ago, the society called upon the women of the Church to take up the question of a counter attraction to the saloon and in response to this invitation the Women's Auxiliary to the Church Temperance Society was formed, under its own constitution, officers, and board of managers.

The first effort towards a counter attraction took the form of a lunch wagon on the street to be open day and night and to be placed where traffic was great and saloons abundant. Hot coffee, tea, and cocoa, sandwiches, eggs, fruit and meat pies, hot sausages, and bread and butter, all of the best quality and at only reasonable prices, were to be found at the first wagon, The Owl. The wagon became popular, paid its way, and others followed in its wake until a half dozen or more were placed in the streets, near the ferries, the open squares, and the surface car terminals.

The income from these sources becoming more than was needed for the Auxiliary's needs, the women looked around for more work and began to install and operate free iced water drinking fountains in the crowded quarters of the city. Then came the opportunity for a work on the Bowery among the unemployed and sometimes homeless men. Squirrel Inn was equipped, and when it became evident that it was an influence for good the owner's offer to sell it to the Church Temperance Society was accepted. Again the women coöperated, raised at least two-thirds

of the purchase money, and looked after its equipment. Thousands of men in winter and summer enjoyed its library, its reading room, its games, and its monthly entertainments, and very many were assisted to rehabilitate themselves and take up a self-supporting life again.

The wagons continued to be a reliable source of income; and, being an Auxiliary, the women, realizing their money should be used in all helpful ways, assumed their portion of the rent and office expenses, and also contributed every year generously to the funds of the parent society. In fact from the time of their organization until within a few years ago, when the Women's Auxiliary incorporated under another name, \$37,550 was paid into the treasury of the society. In addition to this substantial aid to the Church Temperance Society, the Women's Auxiliary accumulated \$20,000 toward some new work which about ten years ago, in response to a personal appeal from a longshoreman, took the form of the Longshoremen's Rest, 164 Eleventh avenue.

The wagons, the fountains, and the Rest continue the property and care of the Church Women's Temperance League; the Squirrel Inn remaining under the care of the Church Temperance Society; and at the date of this communication the work, I believe, has been abandoned.

The increased cost of food and labor during the past few years has materially cut down the income from the wagons, and the condition of our thoroughfares on account of subway building has necessitated the withdrawal of one wagon temporarily, it is hoped. The quality and quantity of the food have not been affected by "H. C. L." and prices have been very little raised, but funds are not accumulating toward new work which it seems very necessary to undertake.

In a small way the Women's Auxiliary did its "bit" in the war by loaning a wagon for canteen work at Battery Park. Motormen, chauffeurs, firemen, and street cleaners have all felt the benefit of the Auxiliary in the supplies of hot coffee served without cost, when the mercury hovered near zero.

This is a condensed history of saloon counteraction as developed under the Church Temperance Society by the Women's Auxiliary; and now, as the Church Women's Temperance League, the women are ready to undertake further work if the citizens of New York are ready to place the funds at their disposal.

New York, February 21st. MRS. CHARLES TOWNSEND,
Vice-President Church Women's Temperance League.

PAY OF THE CLERGY

To the Editor of *The Living Church*:

BEING myself a returned chaplain, I am naturally interested in everything that I have seen in print relative to the unfortunate position in which many returned chaplains now find themselves, after having served their country in connection with our armed forces. May I say a word in regard to the whole subject of the pay of the clergy?

It may be necessary, first, to say that I am not writing at all with myself in mind. I am very comfortably situated, but being so makes me all the more anxious that others should be so too.

I did not read Mr. Avery's "Survey of the Priesthood", but somehow overlooked it. I have read, however, a letter in criticism of the same in the February 28th number of *THE LIVING CHURCH*. This letter voices an ancient heresy respecting the hire of the laborer—a most persistent heresy, which is always cropping up when any question of an increase in clerical salaries is broached, and has done so since the days of St. Paul, who first refuted it.

The heresy in question may be stated somewhat as follows: The clergy are up against it, always have been up against it, and it is right that they should be. Let them suffer: it is their lot and thereunto were they called. This heresy always thrives best among those who have large parishes and good pay—not that all such hold it. It is true that the writer of the letter in question says that the clergy will accomplish more when properly equipped and supported, but the substance of his letter is against any immediate haste properly to equip and support them and so leans very strongly to the heresy mentioned.

It is perfectly true that the clergy should be ready and willing to face any hardship necessary in order to preach the Gospel and otherwise serve their Lord, as many of the priests of the Russian Church are now doing. We should all be willing to go to the cross, or the stake, for Christ, if need be, and there are, doubtless, many who would do so if put to the test. But it does not follow at all that the clergy should suffer unnecessarily. Our "boys" were sent over the top at Château-Thierry and in the Argonne because only so could the Germans be kept from swallowing us up with our liberties and possessions. Our men's lives were sacrificed in a great cause and for a great purpose, because the sacrifice had to be made. This is not to say that we, as a people, would be justified in sending our "boys" over the top at the risk of life and limb, merely because soldiers are expected to face danger and

endure hardship. The clergy have enough to bear, and probably always will have, for it to be quite unnecessary to place burdens on their backs which might be kept from them.

It is very beautiful and pleasant to picture an ideal future, which probably will never come, when the rich young man will sell all that he has and give it to missions and then go himself as a missionary. But, in the meantime, how are the clergy to live without adequate means of support? It is true that, in some cases, there are clergymen holding out for higher salaries. This is quite understandable when the price of living has advanced over ninety per cent. since clerical salaries advanced at all! To a chaplain, who has been receiving a base pay of \$2,000 beside allowance for quarters and compensation for heat and light, a salary of \$1,200 and rectory looks pretty small. As a matter of fact it is outrageous!

It is not only clergymen who are underpaid. The same is the case with school teachers and college professors. Though a clergymen myself, I venture to say that the clergy and the teachers are the most valuable adjunct our civilization possesses. Without them our civilization cannot endure. And the teachers and the clergy must receive adequate pay for their work or they will simply not be able to do it. They may do it imperfectly enough now. If matters continue long at the present rate of speed they will not be able to do it at all. In our present complex society we cannot go through the fields of corn and pluck the ears. The fields are too carefully gleaned. There are no ears left to pluck.

The remedy for the present bad state of affairs must be radical. Every critical state of affairs calls for a radical remedy. Every hour of delay, moreover, registers a loss to the Church. "What to do?" This much, at least.

Let the Church officially, and at once, decree a minimum salary for the clergy, the same to be paid to every clergymen of the Church whether he has work or not! Does this sound absurd? It does not on the basis that the Church, which ordains a man and commissions him an officer in her service, is responsible for his maintenance on a decent level. Naturally any man receiving his pay direct from the Church at large, and out of a job, would be expected, and could be compelled on pain of losing his stipend, to go any place the Church might see fit to send him. If called then to a parish he should be free to accept the call, but otherwise would remain where placed. This would have the further advantage of giving to the Church a mobile army of reserves to be used at strategic points on her front. As it is now, each separate diocese is supposed to be responsible for the clergy belonging thereto, but this responsibility may be easily evaded and places too heavy a load upon the individual bishop.

But where is the money to come from to put this scheme into operation? The answer is that the Church must officially endorse the plan and then forcibly place it before her people. A committee of prominent and able laymen could handle the financial end of it, and, I believe, they would be glad to do so. It is a common sense proposition and would appeal as such to men.

The whole matter boils itself down to these two questions: Is the Church vital to mankind? and Is the laborer worthy of his hire?

Waterville, Maine.

JOHN H. YATES.

DIFFICULTIES IN CONNECTION WITH THE NAME

To the Editor of *The Living Church*:

THE article in last week's issue of *THE LIVING CHURCH* by the Rev. Hunter Davidson would imply that the name does not matter much. As a young man I used to read the articles about the difficulties encountered by missionaries in China and Japan and smile because I did not see how the name could affect matters if the spirit was right. Then, too, I thought that we were still Protestant in a sense, in that we still protested against the abuses in the Roman Church.

But it remained for the war to bring to me concrete examples of the difficulties involved in our name. As a chaplain I was hailed and treated most kindly by all the French. They would often ask me if I was a pastor or a priest. (Our chaplains all wore the same uniform, which was most fortunate.) I would answer that I was a priest. They then thought that I was a Roman Catholic. I would then explain that I was not a Roman Catholic but was a priest in a Church like the Church of England. Usually that sufficed; but once in Nancy I had difficulty. I was told that I was a Protestant and "no Catholic". I showed the disputant that I professed to be Catholic by reference to the words *Holy Catholic Church* in the creed. That did not convince, for I was asked to show my Prayer Book. The disputant turned to the title page, pointed to the words *Protestant Episcopal*, and refused further to discuss the matter. The word *Protestant* to-day has almost universally become to mean anything opposed to *Catholic*. Realizing this, we should eliminate this word even though we put no other in its place.

Palmyra, Mo., March 13th.

RICHARD A. HATCH.

THE FITNESS OF THINGS

To the Editor of *The Living Church*:

NOT long ago I was exploring the beautiful new library of our new St. Paul's University, when I came across a new book whose title attracted my notice, and I brought it home for further examination.

It proved to be a book "issued by the Rationalist Press Association (London)" in 1915. The contents fully bore out the inferences I drew from this notice, for the writer says in his introductory chapter that he writes "from the standpoint of an opponent of religion, and one who has gradually learnt to consider that, on the whole and in net result, religion has been a curse to mankind."

It seems quite fair to assume that the donor of the book desired that the young Japanese men who pass through our hands here in Tokyo shall have a chance not only to hear arguments for the Christian Gospel but also to become aware of the arguments alleged against the Gospel by the Rationalist Press Association, Limited. These donors are evidently so "liberal" (*liberal* is the word, I think) as to feel that young men and lads here were subjected to such strong and even compelling propaganda against their natural Japanese cults that from simple fairness and justice an argument against all forms of religion ought to be placed before them. Of course the entire competence of these Japanese pupils for determining such a weighty matter could not be questioned.

The singular thing is that this book bears a label pasted inside the cover declaring that it was "purchased with funds furnished by St. —'s Memorial Chapel Sunday School Scholars, —, —, U. S. A."

What an admirable work from a Sunday school to be sent out to the library of a mission college! How it shows the everlasting fitness of things!

Tokyo, Candlemas 1920.

CHARLES F. SWEET.

AN HONORABLE EXCEPTION

To the Editor of *The Living Church*:

IHAVE read with great pleasure the editorial on Reservation in *THE LIVING CHURCH* of March 6th; but I was much surprised to read the following:

"Even in parishes called Catholic we have yet to learn of one in which the attempt is made to keep up the frequency of the communicating of the sick to the level maintained by the individual when he is well. That the sick person should not expect his weekly, or bi-weekly, or monthly Communion, according as he may be accustomed in times of health, is supposed to be a matter of course."

I have been an invalid in the parish of the Church of the Good Shepherd, Rosemont, Pa., for almost two years and the rector has never failed to bring (or have sent to me) the Reserved Sacrament once *every week*. The suggestion for my weekly Communion was his entirely. Other invalids in the parish have the Reserved Sacrament taken to them with the same regularity.

It is only of recent date that a lady chapel with its Altar of Reservation has been added to the church. Before that time the rector had the Blessed Sacrament reserved in a private oratory in the rectory so as to be ready at any moment to communicate the sick and dying.

Rosemont, Pa., March 15th.

JANE M. ROBERTS.

"OUR CHURCH SERVICES"

To the Editor of *The Living Church*:

ADIAMOND for fifteen cents! Such is the 27-page pamphlet, *Our Church Services*, by William J. Battle, Ph.D., professor of Greek at the University of Cincinnati and ex-president of the University of Texas.

Its kindly criticism of our services as they are known to us all is smile-evoking. Its constructive suggestions are sane and reverent. Its analysis of worship is as simple as it is spiritual. The author's culture, versatility, wide travels, historic knowledge, classical learning peep out occasionally. But practicalness, common-sense, mirthfulness, and spirituality outstand.

Every parish priest, every organist, every chorister, every vestryman, every layman who goes to church, every layman who stays at home, should procure, read, mark, lay aside, and reread it. He will be amused, he will be startled, he will be informed, he will be broadened, he will be encouraged—he will be made a more faithful Christian and Churchman.

Send fifteen cents to Dr. Battle, University of Cincinnati, for a copy. Then you will do what I am doing to-day—ordering many copies for distribution.

R. MAYNARD MARSHALL.

Chapel Hill, N. C., February 10th.

SOVIET RUSSIA

To the Editor of *The Living Church*:

BEFORE we condemn the soviet government of Russia so furiously, would it not be well to find out what conditions really are there? The British and other European governments are now, at last, sending commissions to investigate and try to find out the truth; *truth!* which has cut so little figure in world politics of recent years. Would it not be well for the Episcopal Church to send a commission to Russia to interview the soviet and Orthodox Church authorities?

Many correspondents of leading European papers have recently found their way into soviet Russia. Their reports that the churches are open and freely attended, even the bells of Moscow calling the people to service, that law and order reigns with every outward indication of prosperity and good government, accord strangely with the belief that the Christian religion has been proscribed, and anarchy reigns supreme.

DeLand, Fla., March 14th.

FRANK A. STORER.

CONFIRMATION AND HOLY COMMUNION

To the Editor of *The Living Church*:

GHERE is no error more dangerous than a half truth, and it is this that Dr. Manning is teaching when he says in the Western Church, Roman and Anglican, Confirmation is not requisite to the receiving of the Holy Communion; and does not go on to say that unconfirmed communicants are required to be "ready (prepared) and desirous" of receiving Confirmation.

The Concordat would violate all Catholic practice in admitting as communicants unconfirmed persons not "ready and desirous", hoping it is said that some day they will be. It is true the rubric is not enforced in some parishes, but it would be quite a different thing for the American Church to fall out of line with Catholic Christendom and annul or suspend this requirement.

Philadelphia, Pa., March 17th.

D. BROCK.

THE DIVIDED PATH

In sleep I have an oft-repeated dream

Of walking through a wood path to a lake,
And there the path divides—and then I wake.It still is very real—we always seem
To be together till the path divides,Then each must go alone a little space,
And though the leafy branches interlace,And far across the lake your pathway hides,
I know it is not far to that lake's end—

Where we shall meet with many things to tell

About the rabbits scurrying away,
Or graceful tiger lilies 'round a bend:
But we, who know and love the same things well,
Shall understand though not a word we say.

LOUISE MARSHALL HAYNES.

THE CHOICE

Seeking a dwelling in the land of Rest,
I struggled up the mountain to attain
That calm retreat. My pathway to infest,
Came most unwelcome travelers—Toil and Pain.
These sorely vexed my soul; but lo, sweet Love
Held fast my trembling hand within her own.
Though Toil and Pain did ever with us move,
Love dried my rising tears and stilled each moan.

At last she said, "Before you lies the land
For which you long." I prayed, "Love, come with me."
But sadly she unclasped from mine her hand;
"No, I must go with Toil and Pain," said she.
Then cried I: "Love, I would not here remain,
But journey on with you and Toil and Pain."

MAUD FRAZER JACKSON.

EACH OF US is bound to make the little circle in which he lives better and happier; each of us is bound to see that out of that small circle the widest good may flow.—*Dean Stanley*.



SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.

ONE must anticipate very excellent results from the parish units of the Church Service League. In fact it is as an individual force and not as a collective one, it seems to the writer, that the great gain is to be made. Particularly may it be of value to parishes in which the organization is vague and weak, in which most of the women of the congregation are outside of any society.

It is such a good chance to bring about that new order of things for which many a rector sighs; but his sighing should serve only as a preliminary to his taking the initiatory step in forming the unit, for that must be his own privilege.

The very fact that societies are to be brought into nearer relation to each other will be a spur to them. There will be laudable anxiety to put forward the best foot, to have good officers, to make a good showing, to emphasize the Society's special work and in the best way.

One of the societies which might be and I believe will be crystallized into better form by being included in a parish unit is the altar society. Owing to the fact that there is no general organization of this work, very little is known of it and yet how necessary is its quiet, beautiful work. How much of orderliness, of dignity and reverence, would our services lack were there not the ministering hands of those women to whom this work is a consecrated and beloved task!

This might be such a good time then for smaller parishes to introduce good usage into their care of the altar; to have an altar book for recording gifts; to seek the coöperation of the parish women by letting the needs be known and to learn from such books as have been prepared "the why and how" of the care of the chancel.

In a parish in a neighboring diocese, a young girl who was a late-comer at church, and always sat far in the rear, was noticed to have changed her habits. It seemed that no matter how early anyone came to service, Anna was always ahead of her and Anna sat now in the very front pew—one of those pews which are always vacant even though our rectors beseech us to fill them. Somebody finally had the courage to ask Anna *why*, to which she replied very modestly that it was the altar work which had wrought the change. She overheard her rector telling her mother how sadly he needed someone to do this work—how his own fumbling and awkward hands were often forced to do this delicate handling of linens. Without knowing much about it, Anna offered and it had become her delight. "I sit up close," she said, "so that I can enjoy my own work—the polished silver and brass and the dainty linens." Anna even washed the linens. This work had changed her whole life.

A correspondent of this page writes us occasionally a long, heartfelt letter about this same altar work which is to her a peculiarly dear and appealing part of worship. Surely it is worshipful when done in the way it should be done. I once went hastily into a room in the parish house of All Saints' Cathedral, seeking a book. The altar guild was polishing silver. They smiled and bowed but did not utter one word. Finally one laid down her piece, came and walked with me into an adjoining room, and answered my question. Well—this correspondent I have mentioned for several years has sought to introduce a reverent and consecrated atmosphere into the altar guild of her parish. She first took her stand against amusements as a means to raise money for altar work. "For two years," she writes, "I have read, studied, and made notes, waiting for the right time to come to introduce usages. A fire in the chancel offered an opportunity to set the altar guild at work; and in the polishing, cleaning, and washing necessary there was laid a new foundation. Of the two score or more members of the guild, it was found that not more than five could lay out the Holy Communion service. So with the coming of Lent I have undertaken a line

of study in the sacred and ornamental things of our Church, their symbolism, and how to care for them 'decently and in order'. And with this personal study I have a class of 44 girls (confirmed girls, 18 to 20) one evening in the week, with whom I am making a more simple study on the same subject." Were the work of the parish altar society importantly presented to a congregation, it is likely that flowers, candles, linen, and all necessary things would be gladly presented either as memorials or gifts and that very little money would be actually required—which would carry out the original idea of the altar being a place whereon to place "thy gift".

TO MAKE TWO BLADES of grass grow where one grew before is quite a simple affair compared to making one copy of a "Progressive Tea" directions go around among about forty eager women (and men) at the same time.

This tea, which was noticed on this page as an entertainment given by Section B. of Christ Church, Savannah, has called out more interest than anything ever mentioned, except the Epiphany meetings. Despairing of ever satisfying our friends with our one copy, we sent it on its way and then wrote to Miss Edith D. Johnston of the publicity department, Savannah, for another copy, which is given below, as nearly as space will permit. The suggestions about refreshments and decorations we omit, as every society will arrange these suitably to local conditions. One of the things clearly demonstrated just now is the desire by the Auxiliary—and not by that alone, for some of the letters came from the G. F. S.—for good, easily arranged, instructive ideas clothed in an entertaining manner. We hope some of the youthful talent of the Church will direct its thought into such channels:

"After guests have assembled they are seated at tables where there is a speaker for each table, and when all have arrived the general chairman rings a bell, and announces the plan. Another bell is rung to begin the programme, and to have quiet, and after about two seconds the bell is rung again. The speakers begin and talk for five minutes. At the end of five minutes, the general chairman rings the bell, and the speakers must stop whether they have finished or not, and the guests at each table progress to the next table, where the same order is observed, until each group has heard every topic. If preferred, the guests may remain seated all of the time, and the speakers progress, but the other plan better carries out the idea of progression, and the guests are not apt to get tired sitting so long. On each table is a card printed with the topic and the speaker's name. At the conclusion of the talk, refreshments are served.

"No silver offering is asked and nothing is offered for sale. The idea is a tea for social entertainment, with the purpose of educating the women of the parish who are not members of the Auxiliary, on the scope of the Church's Mission. Section B gave the tea to the members of the parish aid society. After the invitations are out, preserve an air of secrecy, so that there will be some curiosity as to what a progressive tea is, and let this be unsatisfied until the guests arrive.

"DETAILS

"There should be a general chairman, and four committees, with a chairman for each committee. The committees are: Invitations, Refreshments, Decorations, and Programme.

"*Invitations Committee:* Written invitations were sent out by Section B, as over 240 were issued. The invitation read as follows: 'Section B of the Christ Church Branch of the Woman's Auxiliary cordially invites you to a Progressive Tea on Thursday afternoon, January 29th, at 4:30 o'clock, in the basement of the church. Please reply to (Name of chairman and address).' This was done in order that the refreshments committee might know how to provide. Each member of the invitations committee wrote a certain number of invitations (the chairman providing the cards, envelopes, and stamps), sealed and stamped them, and returned them to the chairman, who checked them off and mailed them. Later she was re-imbursed by each member of the com-

mittee paying an equal share of the expenses. The presidents of the other parishes and the wife of each rector of the other parishes were invited.

"Programme Committee: This committee must be responsible for the five-minute speakers, and, if in a city where there are other parish branches, representatives of the parishes can be asked to give some of the talks. If desired, a longer time can be given for discussion of the topics, but if there are many tables this will be at the risk of tiring the guests. Only a brief statement of the subject can be handled in so short a space of time, but a good deal that is interesting can be given. The subjects were:

1. The Woman's Auxiliary to the Presiding Bishop and Council.
2. The United Thank Offering.
3. The Department of Religious Education.
4. The Department of Christian Social Service.
5. The Junior Plan.
6. The Church in the Foreign Field.
7. The Church in the Domestic Field.
8. The Church in the Diocese.
9. The Nation-wide Campaign: Results in Parish and Diocese.

"The tables should be arranged as far apart as the space of the room will allow, so that the speakers will not disturb each other and the guests at the other tables.

"A 'welcome committee' of two met the guests and showed them where the receiving party stood. Another committee met them after they had spoken to the receiving party, and seated them at the tables. The members of Section B wore pinned on the arm a badge to distinguish them. The badge was a disk cut out of white paper to represent the world, and had on it 'W. A., Section B'."

ONE OF THE REQUESTS for the Progressive Tea directions came from a clergyman, the rector of the Church of the Evangelists, Oswego, N. Y. From an enclosed bulletin of his parish is clipped the following, which might apply to many of our parishes:

"By this time you all know well that every baptized person is a minister in the Church, and Confirmation further ordains the laity to take a full part in the offering of the Holy Eucharist. An important item in the duties of lay ministers is that of taking part in the services of the Church, and doing it well. The laity would not like it if the priest rendered his part of the service inaudibly or unintelligently, and each lay minister ought to render his or her part of the service so that it is audible to the priest, each being a help to the other. In order to encourage the laity in this respect we are going to try the experiment during Lent of having none of the service sung, except the hymns, and by this means we hope to get the whole congregation to make every response in a way which shows intelligent participation in the worship of God and a warmth of soul which encourages others."

A CHURCHWOMAN was recently heard gently trying to dissuade her high school son from going to a certain dance: "Why, Tom, how can you bear to go to a dance on a Friday in Lent? I am surprised at you." Tom hung his head for a minute and then had a happy thought. "Why, mother," he said, brightening, "it will be Saturday when I get home!"

THE CHURCHWOMAN'S LEAGUE FOR PATRIOTIC SERVICE, with headquarters at 8 West Forty-seventh street, New York City, arranged for lecturers on Religious Education, late in March. For three days—March 23rd, 24th, and 26th—Miss Frances Withers has lectured on Modern Methods, and at a later hour on the same days Sister Etheldreda lectured on The Church Year. These lectures were for the training of women, to spread information either by conversation or addresses on the religious education of young people.

THE CHURCHWOMEN OF SAVANNAH have been given great inspiration through the institute held by Miss Tillotson during the week of March 2nd to 5th. While in Savannah, she was the guest of Mrs. A. B. Hull, diocesan president, and, besides meeting with the women in the more intimate work of the class group, held four meetings when she talked more generally of the new plans and organization of the Church. The first meeting was held on Tuesday evening, at St. John's parish hall, when Miss Tillotson, before an audience of both men and women, told of the Church's broadened programme, touching on the immigrant question, the Survey, the foreign

field, the educational plans, and Church extension. On Wednesday, Thursday, and Friday mornings the institute was held in St. John's parish hall, and representatives were present from the four parishes, Christ Church, St. John's, St. Paul's, and St. Michael and All Angels'. The discussions on these days were entirely on the Survey, and special instruction was given to those who from this class will become leaders of discussion groups. As it was not possible in the short time to discuss the Survey at length, Miss Tillotson took up the Church's work among the Indians, the Hawaiian Islands, in the rural districts, and in Japan. Wednesday afternoon she spoke to a large representation of the Woman's Auxiliary and other women at St. John's parish hall, and on Thursday afternoon at St. Paul's Church, telling the new plans of the Auxiliary, and organization methods of the Church Service League. On Friday evening she addressed the members of the colored parish of St. Augustine's Church, and left on Saturday evening for Mississippi.

CLOUDS

Do you see that cloud, my son?
To you it is nothing more
Than a lowering form
And a threat of storm,
And a darkness covering o'er
The Light of Day, my son.

You can see the cloud, my son.
It's black, forbidding mass—
But beyond your sight
Is the Hidden Light
Which the Prophets see—who pass
Above your ken, my son.

The world's like that, my son.
A black and miry sod,
With a shadow of sin—
But deep within
Is the glorious light of God,
Not far away, my son.

PAUL STEPHEN PARSONS.

DO YOU BELIEVE IN PRAYER?

BY THE VERY REV. G. D. CHRISTIAN

THEORETICALLY, as Christians, of course we do; as part of public worship, no doubt; and on special occasions, in emergencies and "crises" surely—after all other means have failed!

But do we really believe that spiritual forces are supreme, as real as physical agencies, as real as material forces, as necessary as "doing something"?

Have we yet reached that point where we see that, after all, "the most we can do for others is to pray for them"?

Do we really enjoy private prayer as much as, say, public worship, where there are crowds, music, and nothing else to do?

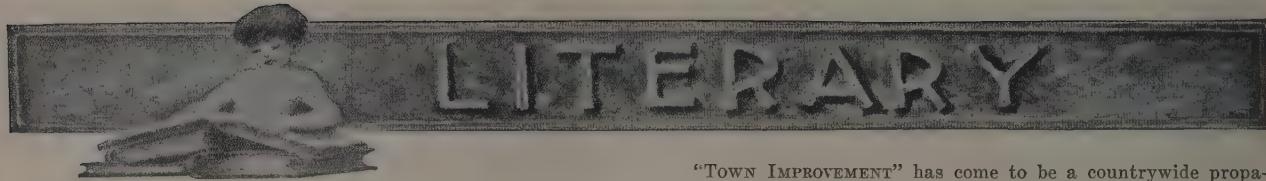
Do we consider prayer is really as much *work* as what we usually call "Christian work"?

Do we feel that to pray for others is to do something definite, efficacious, availing for them?

How many of us would consider it a real work of importance to have some one praying for us regularly, definitely, perseveringly?

If there are any such who read this and would care for regular intercession in our chapel daily, will they send their names and needs to me at Holy Trinity Cathedral, Juneau, Alaska?

LENT CALLS US to abstain. This should include mental abstinence. We should draw our minds off from social recreations, cut in half the time spent in reading newspapers and magazines, and instead take up some genuinely stimulating and productive study such as biography, history, religious doctrine, or Church worship.—*Bishop Rhinelander.*



The American Episcopal Church Interpreted for English Churchmen. By Arthur Whipple Jenks, Professor of Ecclesiastical History in the General Theological Seminary, New York. S. P. C. K., London.

This is an exceptionally interesting book, and it is a sign of the times that the S. P. C. K., evidently assuming that such a book is wanted by English Churchmen, has made provision for it. The very general acquiescence of English Churchmen in a total lack of knowledge of the American Church is a serious handicap to the close relations that ought always to exist between the two Churches, and is inexplicable. We shall hope that the publishers will succeed in getting this book well distributed among their large constituency.

Professor Jenks has not treated his subject as a history but rather as a means for setting forth the characteristics and problems of the American Church. He shows the religious background which makes the Church numerically so weak and the era of weak Churchmanship in the mother country which left so lasting an effect upon ourselves. He traces the steps in the organization of the Church, showing the sad results from the early delay in giving the episcopate to America and the reasons for the comparatively slow growth. Briefly he traces the national history of the Church, describes its organization and law and its chief problems, tells of our standards for theological education and of some of the contributions of our theologians to the literature of the Church, and concludes with diagrams illustrating the statistics of the Church and other religious bodies in this country.

Some few minor inaccuracies may be pointed out. On page 53 Pius IX should be Pius VI. It is an error to state (p. 67) that a suffragan bishop has no seat in our House of Bishops, though he has no vote. Indeed his right to a seat among other bishops in the Church's legislative body is peculiar to America. The separate Indian district of Niobrara was merged into the usual territorial jurisdiction of South Dakota many years before the death of Bishop Hare (p. 76). Professor Nash, of Cambridge, was H. S., not E. P. (p. 84), William McGarvey was not W. G. (*ibid.*), and the *Anglican Theological Review* is inaccurately termed *American Theological Review* (p. 85). West Virginia has happily ceased to be outside the provincial organization of the Church (frontispiece), though the statement to the contrary was true up to two or three years ago.

Though written especially for English readers, Professor Jenks' little book will be a valuable handbook also for Americans, who are none too well informed as to the characteristics of the American Church. We very gladly welcome it.

How to Make Perfection Appear. By Katharine Francis Pedrick. Boston: Lothrop, Lee & Shepard Co. 1919. Price \$1.25.

A fair representative of the pseudo-mystic, semi-pantheistic works which appear to be so much in vogue at the moment. Spirit is all, matter an illusion—evil and the source of all evil. A single sample of the writer's thought will suffice: "The material sense appearances called bones, muscles, etc., represent the fictitious thoughts of what we call the mortal mind" (p. 210). Such works emphasize the need for books of true mysticism; a mysticism which never disparages the material which God made, and saw to be good, and to which He gave the highest expression by turning it to sacramental uses.

F. H. H.

What Happened to Inger Johanne. Translated from the Norwegian of Dikken Twilgmeyer by Emilie Poulsen. Lothrop, Lee & Shepard Co. Price \$1.50.

Inger Johanne, at the beginning of the story which she tells herself, is a very lively little girl of thirteen years living in a small village on the Norwegian coast. She is always getting into mischief and having comical mishaps, but withal so real and so human that no doubt she will be as popular with American children as she is with those of the northland.

IF YOU WANT to learn how to talk to little children, read *Tell Me a Story I Never Heard Before* by Mary Stewart (Revell \$1.50 net). This is the fourth or fifth volume of her "Tell Me a Story" series. These are nature tales—not stories for Sunday school work—and they suffer a little, in that it is difficult to repeat a former success and do book after book in the same line. The illustrations of Rachel Lyman Field are charming.

"TOWN IMPROVEMENT" has come to be a countrywide propaganda in which practically every community, large or small, which is worthy of the name American, has a part. Frederick Noble Evans, the present assistant professor of landscape gardening at the University of Illinois (the first holder of the chair being the late lamented Charles Mulford Robinson), has contributed an admirable discussion of the principles by which physical improvement in town or city may be accomplished. The book is more than propaganda, although it is stimulating. It is more than sound technique. It is helpful and suggestive because founded on sound principles. It is written in terms which both the layman and the specialist will understand. After the discussion of streets Professor Evans takes up the railroad in the town, the waterfront, problems of water supply and sewerage, and problems of health, comfort, and safety. Studies more intimately touching the life of the individual are those on the homes, school grounds, and school gardens, and playground and neighborhood centers. In the words of the publisher: "The treatment is simple enough to keep the book within the understanding of the average reader, but live enough to hold the interest of the student, and convincing enough to make the book a gospel of town improvement." It makes an admirable companion volume to the same publishers' book on *Town Planning for Small Communities*, by Charles Sumner Bird, Jr., and *City Planning*, by John Nolen. (New York: D. Appleton & Co.)

OF ABSORBING INTEREST, and comprising a unique section of American history, is *Education for Life: The Story of Hampton Institute*, by Dr. Francis G. Peabody, a member of the board of trustees. The book is much more than its sub-title would indicate for it deals to some extent with the whole history of the Negro since emancipation. The remarkable career of General Armstrong is the central theme of the first half of the book; a career so full of romance, so steeped in patriotism, so brimful of the spirit of service, that it may well be made the study of the American youth. Hampton became the memorial of Armstrong, and its beneficent influence among both Negroes and Indians can scarcely be overstated. Full justice is also done to Frissell, his successor, and to James Edgar Gregg, the present principal of Hampton. There is also some account of Tuskegee, the child of Hampton. The book is an important addition to one's library of American history. [Doubleday, Page & Co., \$2.50.]

JOHN NOLEN has a well deserved reputation as a city planner and as a writer on city planning. Out of the richness of his experience in both fields he has written a brochure which he aptly designates *New Ideals in the Planning of Cities, Towns, and Villages*. It is a textbook of methods and procedure and should be in the hands of every one who may feel that his community should be better planned, and that should include every reader of THE LIVING CHURCH. Easily to be read in an evening, we have a discussion of fundamentals and an analysis of conditions that are highly illuminating. Originally designed for the use of our boys overseas, it is concise, compact, clear. It is too bad, however, that its physical make up is not in keeping with its literary and civic merits. (New York: American City Bureau.)

A BOOK of war experiences of a journalist who knows how to write and treats chiefly of minor incidents that came within his observation is *With Seeing Eyes: The Unusual Story of an Observant Thinker at the Front*, by Harold Morton Kramer. He saw war days and anxieties in England and in France, arriving in Paris on the day that "Big Bertha" began her long distance bombardment, of which he writes thrillingly. The book is interesting. [Lothrop, Lee & Shepard. \$1.50.]

When Canada Was New France is an excellent brief account of the early history of our sister to the north. By George H. Locke, chief librarian of the Toronto Public Library, it contains an abundance of information attractively presented; and, while primarily designed for children, is not without strong interest to adults. (Toronto: J. M. Dent & Sons, Ltd.)

IN THE 121 pages of *Autocracy vs. Democracy*, William James Heaps has given a concise and interesting summary of some of the more important problems involved in the war and reconstruction. The chapters are short and suggestive. (New York: The Neale Publishing Company.)

Church Kalendar



Mar. 28—Sixth (Palm) Sunday in Lent.
 " 31—Wednesday.
 April 1—Maundy Thursday.
 " 2—Good Friday.
 " 4—Easter Day.
 " 11—First Sunday after Easter.
 " 18—Second Sunday after Easter.
 " 25—St. Mark, Third Sunday after Easter.
 " 30—Friday.

KALENDAR COMING EVENTS

April 14—Georgia Dioc. Conv., Grace Church, Waycross.
 " 14—Montana Dioc. Conv.
 " 20—Western Massachusetts Dioc. Conv., Christ Church, Springfield.
 " 21—Massachusetts Dioc. Conv., Boston.

Personal Mention

THE REV. F. J. K. ALEXANDER has resigned the rectorship of Grace Church, Hartford, Conn., and is to be succeeded by the Rev. PAUL H. BARBOUR, whose father was at one time rector of this parish.

THE REV. FRANCIS E. ALLEYNE should be addressed in the future at All Hallows' Rectory, Davidsonville, Anne Arundel county, Maryland.

THE REV. H. M. DUMBELL has become locum tenens at Calvary Church, Memphis, Tenn.

THE REV. WM. BOURS CLARKE, D.D., is still rector of Trinity Church, Seneca Falls, N. Y., and should be addressed at Trinity Church Rectory, and not as given in the General Clergy List of *The Living Church Annual*.

THE REV. W. M. CLEAVELAND is now rector of St. John's Church, Durant, Okla., with charge of a district surrounding.

THE address of the Rev. F. B. DRANE is Nenana (not Tanana as given in *The Living Church Annual*), Alaska, where he makes the headquarters of the Tanana Valley Mission, and also edits the *Alaskan Churchman*.

THE REV. C. ALEXANDER HAMILTON, in charge of Christ Church, Westport, Conn., since October, 1918, having declined the honor of rectorship, was unanimously elected rector-emeritus on March 28th. The rector-elect, the Rev. E. L. REED of Trinity Church, New York City, has assumed charge of the parish.

THE REV. G. H. HARRISON became rector of St. Ann's Church, Nashville, Tenn., on March 7th.

THE REV. G. WARRINGTON LAMB, for ten years rector of St. Martin's Church, Radnor, Pa., has tendered his resignation to take effect June 15th.

THE REV. JOHN LLOYD, rector of St. Paul's, Mount Calvary, and St. Peter's Churches, Hamilton, Virginia, who has been troubled with a throat affection ever since he was gassed while serving in the American Expeditionary Forces, has been ordered to Florida by his physicians. His vestry has granted him leave of absence.

THE present address of the Rev. GEORGE NATTRASS is 42 Locust street, Marblehead, Mass.

THE REV. HARRISON F. ROCKWELL has been elected rector of St. Andrew's Church, 166 Goodell street, Buffalo, N. Y., of which parish he has been acting as priest in charge for the past several months.

THE REV. HERBERT L. STODDARD has entered upon his work as rector of St. Mark's Church, Green Island, N. Y.

THE REV. WILLIAM G. STUDWELL of St. Thomas' Church, Menasha, Wis., has accepted a call to the rectorship of St. Thomas' Church, Battle Creek, Mich., and will go into residence immediately after Easter.

ORDINATION

PRIEST.

VIRGINIA.—On March 17th at St. James' Church, Leesburg, a very impressive service was held at 11 A. M., when Bishop Brown advanced the Rev. T. D. HARARI to the priesthood. The Litany was read by the Rev. W. C. Torrance; the sermon was preached by the Rev. A. R. Parshley, and the rector of the parish, the Rev. G. P. Craighill, presented the candidate. Other clergy present were the Rev. Messrs. George Boate, F. B. Tucker, E. Pinkney Wroth, Wm. B. Everett, Jr., Thomas M. Browne, and Edward W. Mellichamp. Following the ordination a dinner was served, speeches were made, and the popular priest was presented with a private Communion service. Mr. Harari came to this country in 1914, and is the first and only native of the Holy Land ever priested in the American Church. He was educated at the American University, Beirut, Syria, and at the Virginia Theological Seminary, and is now a full-fledged citizen of the United States. Mr. Harari will remain in his charge at Luckett's, Va.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or Birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word, *including* name and address, each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (*plainly written on a separate sheet*) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

DIED

BRADDOCK.—JOHN SELLERS BRADDOCK, Jr., on March 6th, entered into eternal life from injuries sustained in an automobile wreck on March 4th. He was 40 years of age, a Kenyon College man, a Churchman since a very young lad, beloved by all. His home was at 3509 High street, Little Rock, Ark.

COOK.—Fell asleep in the early morning of March 10th, at Sherman, Texas, EMILY A. COOK, widow of the late Samuel C. Cook, a resident of Minneapolis, where she was known and loved, by a host of devoted friends, for her Christian culture and her deep devotion to the Church.

"In the Communion of the Catholic Church."

CURRIE.—At St. Peter's Rectory, Park River, N. D., Saturday evening, March 13th, MARY HAZELTINE, wife of the Rev. Samuel CURRIE, age 68 years. Services were held on Wednesday, March 17th.

"I thank my God upon every remembrance of you."

GLEAVES.—Entered into life eternal on March 12th, at his home in Roanoke, TAYLOR GLEAVES, a vestryman of St. John's Church in Roanoke, diocese of Southwestern Virginia.

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

NEIDE.—Entered into rest at St. Mark's rectory, Jonesboro, Arkansas, on March 3rd at 7:00 P. M., the Rev. GEORGE L. NEIDE, son of the late Rev. George L. Neide. He is survived by his wife and one daughter, Ethel Neide. His remains were shipped to Batesville, Ark., where the funeral services were conducted by Bishop Saphoré, assisted by the rectors of Batesville and New Port, Arkansas.

READER.—Entered into rest, at Green Bay, Wis., on March 9th, EMMA READER, wife of Joseph Reader, and mother of the wife of the Rev. F. C. Roberts, in her seventy-first year.

"Father, in Thy gracious keeping
 Leave we now Thy servant sleeping."

SHARP.—ROBERT SHARP, father of the Rev. James Sharp, rector of St. Barnabas' Church, Tullahoma, Tenn., died on March 15th. Buried from the Church of the Advent, Nashville, of which he was a communicant for forty-five years, having been junior and senior warden, and also architect of the present church.

WANTED

POSITIONS OFFERED—CLERICAL

CLERGYMAN WANTED FOR PARISH embracing approximately 200 communicants, located in Harrisburg, Pa. Married man between the ages of 30 and 40 preferred, and one who is energetic and progressive. Salary to start \$1,500 per annum and modern three-story stone rectory with all conveniences, adjacent to the chapel. Correspondence strictly confidential. Address P. O. Box 604, Harrisburg, Pa.

WANTED.—CLERGYMEN AND LAYMEN (married or single) to join new order for home mission work. No vow of poverty or celibacy. Box 1426, Washington, D. C.

POSITIONS WANTED—CLERICAL

GENERAL MISSIONARY, with unique experience in country work, desires intensive rural community work. Good farm home preferred for family. Highest references. Address PASTOR, care LIVING CHURCH, Milwaukee, Wis.

PARISH OR MISSION WANTED BY energetic priest. East preferred. Address B1, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

Y. M. C. A. SECRETARY WANTED. The Y. M. C. A. directors of no mean city of 40,000 inhabitants need a live man as manager. He must be a Christian gentleman, one who knows, without participation in or condonation of the temptations and vices of an American city; sensible enough to hate sin, human enough to love sinners; not a man whose religious ideas are of the paleolithic age; nor a man so "liberal" that he has no convictions. A man who thanks God for laughter as a special blessing; a man who is a businessman above the eyebrows and a boy under his waistcoat. Address Y. M. C. A., care LIVING CHURCH, Milwaukee, Wis.

NURSE AND MOTHER'S HELPER wanted in family with three children. We want a refined, settled, Protestant Christian woman, who loves a home and children; who has had considerable experience with children and not many changes of positions. French-Swiss, French-speaking American or English preferred. Age 25 to 45 years. Salary will be satisfactory. Applicants please write fully giving references. G. H. PATTEN, St. Elmo Station, Chattanooga, Tenn.

MOTHER'S HELPER WANTED. Experienced woman to care for two boys, 5 and 6 years, and ten months' old baby. Also household duty. Give experience, age, and references in reply. Address Mrs. JOHN T. JOHNSTON, 4901 Greenfield avenue, West Allis, Wis.

FOR GENERAL PARISH WORK, vigorous, capable young woman wanted with some clerical training; living salary. Address RECTOR, ST. JOHN'S CHURCH, North Adams, Mass.

ORGANIST AND CHOIRMASTER WANTED. Two-manual organ. Plain service. Good teaching opportunity. Middle-West city of 30,000. \$75 month. Address DULCIMER, care LIVING CHURCH, Milwaukee, Wis.

CHILD OR WOMAN WANTED to go to sea-shore in Massachusetts to help with children and housework. Comfortable home and good wages. Address C. A. P., care LIVING CHURCH, Milwaukee, Wis.

ST. JAMES' CHURCH, WILMINGTON, N. C., wants an organist and choirmaster of ability. References required. Communicate with JAMES I. METTS, Chairman Choir Committee, Wilmington, N. C.

POSITIONS WANTED—MISCELLANEOUS

EFFICIENT ORGANIST AND CHOIRMASTER.—Churchman, of Cathedral training, considered one of the greatest performers in the country; most successful choirmaster, conductor of music festivals, etc., wishes position in church needing first-class music. Address RECITALIST, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Highest references. Over twenty years' successful experience, boy and mixed choirs. Large city church preferred. Please state particulars, salary, teaching possibilities to CHOIRMASTER, care LIVING CHURCH, Milwaukee, Wis.

REFINED, CULTURED WOMAN, WIDE experience in institution work, desires position as superintendent. Knowledge of book-keeping, typewriting, hospital training. Best references. Address SECRETARY, 50 Evergreen place, East Orange, N. J.

EXPERIENCED ORGANIST-CHOIRMASTER in charge of two large New England churches desires change, preferring New York City or vicinity. Excellent credentials. Address N. Y. C., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desiring change, will be at liberty to accept position September 1st. Churchman, young, single. Boy choir preferred. Good organ essential. Address AMBITIOUS, care LIVING CHURCH, Milwaukee, Wis.

Position wanted as MOTHER OR chaperon in girls' school or institution; a Church school in South preferred. Highest references. Experienced and cultured. Address E. W., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, English Cathedral trained; Philadelphia church eight years; excellent success; desires change. Address E. C. T., care LIVING CHURCH, Milwaukee, Wis.

CHURCHWORKER, WOMAN, DESIRES to help where need is great. Address HOPE, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—IF ANYBODY HAS ever been dissatisfied with an AUSTIN the company has not heard of it. Reputation based on continuous twenty years' service in making organs that are authoritative in tone and construction. There is nothing finer in the world than a fine AUSTIN. Full information on request. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

ALTAR AND PROCESSIONAL CROSSES; Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., New York.

ORGAN.—IF YOU DESIRE organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

ST. DUNSTAN'S CHURCH EMBROIDERIES. Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. MISS HOLLIDAY, 2 Park place, Geneva, New York.

PPIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 38 Hope street, Stamford, Conn. Priests' Hosts, 1 cent. People's, stamped, 25c per 100; plain, 20c per hundred.

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). ST. EDMUND'S GUILD, 179 Lee street, Milwaukee, Wis.

SAINT MARY'S CONVENT, PEEKSKILL, New York.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London, W. 1 (and at Oxford), England.

BOARDING—ATLANTIC CITY

SOUTHLAND.—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$5 per week, including meals. Apply to the SISTER IN CHARGE.

TEA ROOM—NEW YORK

THE VIRGINIA TEA ROOM, Fifty-seventh street and Seventh avenue, New York City, opposite Carnegie Hall. The Fifth avenue bus No. 5 passes the door. Owned and managed by Southern women. Luncheon 75c; dinner \$1.25.

HOSPITALS—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th street. Under the care of Sisters of St. John Baptist. For women under 60 years recovering from acute illness, and for rest. Terms \$3 to \$5 per week. Private rooms \$10, \$20. Apply to SISTER IN CHARGE.

SCHOOL FOR NURSES

THE NURSES' TRAINING SCHOOL OF ST. JOHN'S HOSPITAL, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three years' course is \$148 a year. Application blanks sent on request.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

MISCELLANEOUS

WANTED, BY CHURCHMAN in incorporated business under state banking laws, loan of \$4,000 for three years. Will pay 7% interest. Capital required to increase earnings. Life insurance policies for security. Have had twenty-nine months' military service and received citations from France and Italy. References. Address MAJOR CRAIGER, Room 201, Boardman Building, Troy, N. Y.

POST CARDS OF EPISCOPAL CHURCHES. I wish to dispose of my stock of cards at two cents each in lots of 50 or more; \$4.50 for 300 cards (no duplicates). Former prices five and ten cents each. Nearly every state in the Union represented, but supply of some cards very limited. An excellent opportunity to start a collection. Address A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

BACK ISSUES OF THE LIVING CHURCH wanted to complete volumes, or odd lots for use in Christian Unity work. Transportation to destination paid by advertiser. Address C. U., care LIVING CHURCH, Milwaukee, Wis.

LOOSE LEAF BOOKS. A GENUINE leather Cover, Loose Leaf Memo book. 50 sheets paper. Your name stamped in Gold on Cover. Postpaid 50 cents. LOOSE LEAF BOOK CO., Box 6, Sta. L., New York City, Dept. 22.

FLORENTINE CARDS, REPRODUCTIONS of the great masters, in colors (including Madonnas), ten cents each. Fra Angelico's Angels in sets, \$1.50 each. Address C. ZARA, Box 4243, Germantown, Pa.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago. (Five minutes from Loop via Madison St. cars.) Sunday services—7:30, 8:30, and 11.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership, and such an adaptation

of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE CHURCHMEN'S ALLIANCE

PURPOSE.—"It is the purpose of *The Churchmen's Alliance* to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith"—*Constitution, Art. II*.

For particulars address Miss FRANCES GRANDIN, *Secretary*, 126 Claremont avenue, New York City.

RETREATS AND QUIET DAYS

CHICAGO.—There will be a day of retreat for women at St. Mary's Home, 2822 Jackson boulevard, on Monday in Holy Week, March 29th.

First address at ten o'clock. Conductor, the Rev. L. C. Lewis of the Western Theological Seminary.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 19 So. La Salle street, Chicago, Ill.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. New York Office of THE LIVING CHURCH. Sunday School Commission, 73 Fifth avenue. R. W. Crothers, 122 East 19th St. Brentano's, Fifth Ave. and East 27th St. Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St. St. Andrew's Church, 166 Goodell St.

BALTIMORE:

Lygett, 317 N. Charles St.

WASHINGTON, D. C. :
Woodward & Lothrop.

BOSTON :
Old Corner Bookstore, 27 Bromfield St.
Smith & McCance, 2 Park St.

PROVIDENCE :
T. J. Hayden, 82 Weybossett St.

PHILADELPHIA :
Educational Dept. Church House, 12th and
Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE :
Grace Church.

MILWAUKEE :
Morehouse Publishing Co., 1801 Fond du Lac
Ave.

CHICAGO :
THE LIVING CHURCH branch office, 19 S. La
Salle St.
The Cathedral, 117 Peoria St.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA :
Grace Church.

PORTLAND, OREGON :
St. David's Church.

LONDON, ENGLAND :

A. R. Mowbray & Co., 28 Margaret St., Ox-
ford Circus, W. (English agency of all pub-
lications of the Morehouse Publishing Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's
Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be
obtained of the Morehouse Publishing Co.,
Milwaukee, Wis.]

From the Authors

Report of the Proceedings First American Co-
operative Convention, Springfield, Illinois.
1918. (Net \$1.00.)

Association Press. 347 Madison avenue. New
York City.

Religion Among American Men. As Revealed
by a Study of Conditions in the Army.
The Committee on the War and the Relig-
ious Outlook.

Oxford University Press. New York City.

Direct and Indirect Costs of the Great World
War. By Ernest L. Bogart. Carnegie En-
dowment for International Peace. Pre-
liminary Economic Studies of the War.
No. 24.

Longmans, Green & Co. Fourth avenue and 30th
street. New York City.

Salve Mater. By Frederick Joseph Kinsman.
(Net \$2.25.)

Boudinot Seeley. 454 Alder street, Portland,
Oregon.

Christian Social Hygiene. By Boudinot
Seeley. (Net \$1.25.)

G. P. Putnam's Sons. 2 W. 45th street. New
York City.

The Lure of the Pen. A Book for Would-Be
Authors. By Flora Klickmann, Editor of *The
Girl's Own Paper* and *Woman's Magazine*.
Who has written *The Flower-Patch Among
the Hills*, *Between the Larchwoods and
the Weir*, and other works. (Net \$2.50.)

BULLETINS

General Theological Seminary. Chelsea Square,
New York City.

The Bulletin of the General Theological
Seminary. The Catalogue 1919-1920.

CATALOGUES

The Episcopal Theological School. Cambridge,
Mass.

Catalogue of the Episcopal Theological
School, 1919-1920.

PAMPHLETS

Church Missions House. 281 Fourth avenue.
New York City.

The American Church Building Fund Com-
mission. Established by the General Con-
vention of the Protestant Episcopal Church,
October 25, 1880.

Illinois Vigilance Association. Tacoma Bldg., 5
N. LaSalle street, Chicago.

The Movies. Shall the Movies be Promoted
as an Educational, Recreational Agency or
Remain a Menace to Morals? An address
by the Rev. William Burgess, Delivered at
Washington, D. C., January 13, 1920.
And A Criticism and A Contrast: "The
Aphrodite" and "The Light of the World".
Copies free to any address on receipt of
two cents postage.

J. S. Ogilvie Publishing Co. 57 Rose street.
New York City.

My Ego. By the Rev. Charles Josiah Adams,
D.D. Author of *Where is My Dog; or, Is
Man Alone Immortal? The Racing Parson;
or, How Baldy Won the County Seat*,
Robert G. Ingersoll, et al., and the Clerical
Attire, etc., *Reprise and Other Poems*,

Hope Undeferred, *Awakenings, In Athens,
This and That and That and This, etc., etc.*
(Copyrighted 1920.)

Frank Richards Ford. 115 Broadway. New
York City.

Facts as to The Church of the Transfiguration,
"The Little Church Around the
Corner," New York City and The Episcopal
Church in the United States.

Union Theological Seminary. 3041 Broadway.
New York City.

Exercises Connected with the Inauguration
of The Rev. Ernest Findlay Scott, D.D., as
Edward Robinson Professor of Biblical
Theology. In the Chapel Thursday, Sep-
tember Twenty-Fifth, MCMXIX. The
Union Theological Seminary in the City of
New York.

MOBILIZATION DAY AND AFTER

CHICAGO.—The vestry of St. Paul's
Church, Kenwood, has increased by
\$2,000 its former pledge of \$10,000 a
year to the Campaign. Christ Church,
Streator, increased its pledges for local sup-
port by 100%; for missions by 250%. This
was 70% of the quota.

GEORGIA.—The Church of Our Saviour
(colored), St. Mary's, met its quota of \$75,
doubling the local pledges of last year.

OREGON.—The Campaign committee of the
diocese has sent out a summary of its work.
It speaks of the able leadership of Bishop
Sumner, of the blizzard which handicapped,
but did not prevent, the early effort; of the
procession of little missions which went
"over the top" (to use that favored but mis-
applied phrase); of the roll of honor at
headquarters, on which hour by hour was
marked the name of every mission or parish
raising its quota. The diocese raised
\$145,000 for the Campaign, and \$100,000 for
parish purposes. The cost of the Campaign
was less than 3% of the amount secured by
it. The spiritual fruits of the Campaign
have yet to be gathered, but a new spirit is
evident. In St. Mark's Church, Medford,
counted as a typical instance, the rector,
the Rev. William B. Hamilton, reports that
contributions have doubled in number, and
the amount pledged has trebled. Entirely
due to the Nation-wide Campaign, a wave of
renewed prosperity is creeping over this
fertile valley, and the Church is taking its
part. Oregon's motto to-day, the summary
concludes, is "Praise God in the sound of the
trumpet"; for, while she looks back upon
battles and struggles, she also looks forward
and up to the height of victory.

MARYLAND.—In addition to the financial
successes, Bishop Murray reports compari-
sons in confirmations. From October 1,
1918, to March 16, 1919, five months and a
half, the Bishop visited forty-eight congrega-
tions and confirmed 397. From January
1st to March 15th of this year, only two
months and a half, twenty-five congrega-
tions were visited, and 412 persons con-
firmed.

SPOKANE.—In Grace Church, Ellensburg,
the parish budget has been pledged in full
and over 60% of the missionary budget has
been taken care of. Two volunteers for life
work have been secured, while many offer
part time service.

VIRGINIA.—The largest project among the
diocesan objects for which funds were asked
from the diocese was the formation of a sys-
tem of secondary schools, both for boys and
girls, which would cover the diocese, and
afford education under Church control to
youth of varying financial ability. Under
the plan, as so far formulated, a group of

six or more schools will be established,
starting with a nucleus of one school, the
Blue Ridge Industrial School for Mountain
Children, whose trustees are nominated by
the diocesan council, and another, St. Anne's
School at Charlottesville, which is owned in
part by the diocese. Two schools, one for
boys and one for girls, will be established in
the tidewater section of the diocese, and at
strategic points will be admitted other
schools at present owned and operated by
members of the Church. The daily papers
announced that the Virginia Randolph
Ellett School for Girls, the oldest and best-
known school in Richmond, has been offered
as one of the schools of the group. It has
an enrollment of 175, and a faculty of six-
teen, and is situated on a campus of several
acres in the most attractive suburban sec-
tion. Final action upon establishment of
the system and the adoption of necessary
legislation, will be one of the important
matters before the diocesan council next
May. One of the results of the Campaign in
Richmond has been a greater interest taken
by laymen in keeping up services in vacant
churches within automobile distance. This
missionary effort is to be increased as soon
as the roads become better.

MEETING OF COMMISSION ON MERGER OF SOCIETIES

THE MERGING of the Church School Service
League and the Junior Auxiliary was set
forward last week when the commission
appointed by the Department of Religious
Education held a two-day meeting and con-
sidered the whole subject. Detailed sugges-
tions formulated to send to the 472 leaders
at work throughout the Church will be pub-
lished and circulated in a few days. The
chairman of the Commission is Miss Frances
H. Withers; the recording secretary, Miss
M. E. Evans.

SURVEY OF CHURCH COLLEGES

THE COMMISSION organized by President
Sills of Bowdoin College, to make a survey
of the five Church colleges, will report back
to the Presiding Bishop and Council of the
Church at their meeting in May. Composed
of President Sills, Professor Charles Sears
Baldwin of Columbia University, Dean Fos-
broke of the General Seminary, Dean Fred-
erick S. Jones of Yale, and President
Charles F. Thwing of Western Reserve Uni-
versity, the commission will make a care-
ful study to ascertain what is the duty of
the Church to its educational institutions.
It will be glad to receive information or
suggestions.

MANIFESTO OF CONFERENCE AT MANSFIELD COLLEGE, OXFORD

*Suggests Terms for Home Reunion
— York Diocesan Conference —
International Relief—The First
National Assembly*

The Living Church News Bureau
London, February 27, 1920

THE Times last Saturday published the terms of a remarkable "Manifesto" on the subject of Home Reunion, which was the outcome of a conference at Mansfield College, Oxford, in the early part of January, between some clergymen of the Church of England and a large number of Free Church ministers. The resolutions then passed were as follows:

"We are in entire accord in our common recognition of the fact that the denominations to which we severally belong are equally, as corporate groups, within the one Church of Christ; and that the efficacy of their ministrations is verified in the history of the Church. We believe that all dealings between them should be conducted on the basis of this recognition, which is fundamental to any approach toward the realization of the reunited Church, for which we long and labor and pray."

"We agree that, in order to give outward and visible expression to this principle of recognition, the approach should be made along the following lines, as parts of one scheme:

"1. Interchange of pulpits, under due authority.

"2. Subject to the same authority, mutual admission to the Lord's Table.

"3. Acceptance by ministers, serving in any one denomination, who may desire it, of such authorization as shall enable them to minister fully and freely in the churches of other denominations; it being clearly stated that the purpose of this authorization is as above set forth, and that it is not to be taken as reordination, or as repudiation of their previous status as ministers in the Church Catholic of Christ."

Of this document it is sufficient to remark that it appears to embody the "Kikuyu" position in an extended and intensified form. What is surprising to earnest Church people, however, is that among the signatories are Canon Lacey and Dr. Percy Dearmer. In their zeal for reunion, these advanced thinkers publicly give their assent to statements which appear to contravene almost every principle for which the Oxford Movement has stood since the Tractarians began their patient revival of Catholicism within the Church of England. If the Mansfield College affirmations are to be taken seriously, it will have to be admitted that the power to administer the Sacraments does not depend upon episcopal ordination, but upon an inward call from God, followed by the recognition of that call by the particular denomination in which the ministry is to be exercised. Thus is involved the concession of practically every distinctive theory advanced by the Free Churches.

YORK DIOCESAN CONFERENCE

The York diocesan conference held last week was in every way a notable assembly. The address by the Archbishop on these occasions is always the most interesting and important part of the proceedings, and the conference was noteworthy if only because

it listened to a most weighty and important pronouncement. On the world situation, and particularly on the United States and the terms of the proposed treaty with Turkey, Dr. Lang spoke with a wisdom and frankness which will make many who have read his words lament that he has not a greater opportunity for taking a share in high politics.

On the questions of ecclesiastical order at home, admission of Nonconformists to preach in churches and to receive Holy Communion, the Archbishop spoke in a way which gave great satisfaction to his hearers. His Grace emphatically declared that he did not, and could not, approve of the Dean of Durham's recent action in connection with Dr. Jowett's preaching in the Cathedral. He considered it most unfortunate to have established a precedent which, if it were widely followed, would make a matter of profound importance to the future of Christendom in this country dependent on individual action and not upon the considered judgment of the Church. "The effect," said the Archbishop, "must be, in striving in this irresponsible and sporadic manner to secure unity with other communions, only to intensify disunion within our own." There seems, in fact, no sort of enthusiasm among ordinary Churchmen for the *démarche* of Dean Welldon.

INTERNATIONAL CONGRESS OF RELIEF AGENCIES

At the request of the Archbishop of Canterbury, the Bishops of Oxford and Exeter are attending the International Congress of Relief Agencies for the Children of the War-Stricken Countries, now being held at Geneva. The Congress is to draw up an approximate statement of the needs of the children affected by the war, and lay down a general plan of action. It has been organized by the Central Union of the Save the Children Fund (Geneva), among whose patrons are the Archbishop of Canterbury, Cardinal Mercier, the Archbishop of Upsala, the Archbishop of Cologne, and the Crown Prince of Sweden. Bishop Bury (Bishop of Northern and Central Europe) is a member of the council.

The Bishop of Exeter bore a letter to the Conference from his brother, Lord Robert Cecil, the reading of which was greeted with the greatest applause. It was as follows:

"No one who has read the reports of the needs of children of Central and Eastern Europe can doubt the necessity of relief, which is only part of the larger problem of the actual existence of the nations. The world is not ungenerous, but it is unimaginative, and a great deal of propaganda would be necessary to make the leading men of each nation give up a little attention from the internal needs of their countries to this problem. It seems out of the question merely to keep thousands of children alive, and yet if we only aim at temporary relief we do not touch the root of the trouble. Epidemics always follow war, and diseases, from which no European country is safe, have probably never been more menacing than now. Those devoted people who, like that great man, Mr. Hoover, have done so much to fight these dangers, have given incalculable help to mankind."

NATIONAL ASSEMBLY OF THE CHURCH

It is hoped that the first meeting of the National Assembly of the Church of England will be held at Westminster on June

30th and July 1st, provided that the diocesan elections and the necessary preliminary business is completed in time. As the Lambeth Conference begins on July 3rd, the suggested dates represent the latest possible time if a meeting is to be held before autumn. The end of June promises to be a very busy period, for it will be remembered that the Anglo-Catholic Congress is also assembling in the same week. Both these gatherings should have an important bearing on the Lambeth Conference.

CENTRAL CHURCH FUND

Canon Partridge, secretary of the Central Church Fund, has received the following letter from the two Archbishops:

"Dear Canon Partridge:

"The proposal that Rogation Sunday, May 9th, should be set aside this year in all our dioceses for collections on behalf of the Central Church Fund, in pursuance of the similar plan followed in 1919, has now, we understand, been discussed by many diocesan boards of finance. We have ourselves informed the diocesan bishops that it is our own strong hope that Sunday, May 9th, may be generally and wherever possible observed as the Sunday on which the collections in our churches may be given to the Central Church Fund. The value of this Fund has been already proved in many different ways, and particularly in what it has so far enabled the Church to do (a) in co-operation with the State for the training of men (for the ministry) who served their country in His Majesty's Forces during the war; and (b) in the help it has given to different dioceses to supplement their own efforts for the relief of clerical poverty—a most pressing problem at the present time. The need is also urgent of providing an adequate pension scheme for the clergy. It is not too much to say that it is on the support of this Central Fund that the possibility of dealing with these and other serious needs of the Church of England to-day largely depends."

MISCELLANY

The Bishop of Durham, in a sermon last Sunday at his Cathedral, related an experience which shows the Durham miners in a new and generous light. His lordship said that, in a mining parish well known to him, a meeting of mine workers was recently held, not to claim rights, but because they had discovered that their curate was receiving a stipend of £170 a year. The miners knew that a lad in the pits could easily make £200 a year, and the meeting forthwith made itself responsible for the augmenting of their diligent curate's salary up to at least the level of a pit-lad's wage.

At the National Welsh Festival held at St. Paul's Cathedral last night, a congregation numbering over 5,000 attended.

The Grenadier Guards band accompanied the singing of the Welsh choir. The service was entirely in Welsh, and the sermon was preached by the Rev. Maurice Jones, D.D., on The Welsh Church at the Cross Roads.

GEORGE PARSONS.

THE MISSIONARY EPISCOPATE IN HAITI

THE PRESIDING BISHOP has received from the Rev. Samuel W. Grice his declination of election to the bishopric of Haiti.

The Presiding Bishop has also received and accepted the resignation by Bishop Colmore of the episcopal charge of Haiti, and has appointed the Rt. Rev. Dr. Morris, Bishop of the Canal Zone, to that episcopal charge; Bishop Colmore retaining charge of the Dominican Republic.

DEVELOPMENT OF CANADIAN COUNCIL FOR SOCIAL SERVICE

Its Relation to Other Organizations
—Dr. Cody Retires from Ontario Legislature

The Living Church News Bureau
March 17, 1920

THE Council for Social Service of the Church of England in Canada is gradually developing and extending its field of operations. The Council has for some time been studying the problems of immigration and by the recent establishment of its Department of Welcome and Welfare is seeking to coördinate all efforts for the care both of the immigrant from other lands and of the migrant from one part of Canada to another. Negotiations have now been concluded with the Missionary Society by which the control of the work of the immigration chaplains at the ocean ports will pass to the Council for Social Service, which will thus have charge of all Dominion efforts on behalf of the immigrant. With increasing immigration from the British Isles there is likely to be a large development of this branch of the work.

Another important step was taken by the executive of the Council at its last meeting when in response to a communication from the Dominion executive of the Girls' Friendly Society in Canada it decided to become responsible for the salary of the field secretary of the G. F. S. for the current year, on condition that sums sent in by the diocesan branches of the G. F. S. for field work should be paid in to the treasurer of the Council, and that Miss Charles, the field worker, should be available for special work among women and girls approved by the Council. At the same time a committee was appointed to confer with the Dominion executive of the G. F. S. upon the permanent affiliation of that organization with the Council.

The Council has also decided to establish a lending library on social service for the use of the clergy and others.

Dr. Cody's Retirement from the Ontario Legislature

The decision of the Rev. Dr. Cody, rector of St. Paul's, Toronto, to vacate his seat in the legislative assembly of Ontario brings an interesting experiment to a somewhat untimely end. Dr. Cody entered the legislature when he entered the Hearst Government as minister of education. The defeat of the Hearst and the formation of a new government by the United Farmers of Ontario, who had proved successful at the recent provincial elections, led to Dr. Cody's retirement with his fellow-ministers from the provincial government, and that in turn has now led to his resignation of his seat in the legislature. He had inaugurated a progressive policy in educational matters, and to many it seems a real pity that he could not remain at the head of the department.

The *Toronto Mail and Empire*, in referring to Dr. Cody's retirement, says:

"In becoming a statesman he did not cease to be a Churchman, but believed that he thereby extended his usefulness as a Churchman in the broadest sense. He considered that he had a mission in the particular field of public service to which he was called. Short as was the period of his duty in that field, his labors therein were abundant enough and fruitful enough to convince the people that he indeed had a mission there.

It is seldom that so much work of a really regenerative character is done by an administrator in so short a time. And what Dr. Cody did in the seventeen or eighteen months he was in office was but the groundwork of his plan of educational reform. Had he been at the head of the department a few years longer the invigorating effects of his ideas would have begun to show themselves in the whole social and economic life of the Province. The government to which he belonged having been defeated, he could not but feel that his part in politics was at an end."

Miscellaneous Items of Church News

The General Board of Religious Education has been publishing in the Church press of

Canada a valuable series of articles by well-known Churchmen on Religion and the Home.

The Bishop of Huron, who did such splendid work as chairman of the central executive of the Anglican Forward Movement, is spending with Mrs. Williams a few weeks in Florida.

The Bishop of Montreal will hold an ordination in the chapel of the Diocesan College on the Feast of the Annunciation.

St. Paul's, Halifax, has been completely renovated and restored from the effects of the explosion. This interesting and historic church has retained one most striking relic of the effects of the great explosion in what is known as "the face in the window". When the window glass all went one of the western windows was left with an almost perfect silhouette of a man's head and shoulders outlined by the glass which remained. This shattered window was left untouched, and the new plain glass placed over the broken glass.

THE NEW YORK LETTER

New York Office of The Living Church
11 West 45th Street
New York, March 22, 1920

EPISCOPAL AID

IT is announced that the Bishop of Cuba will assist the Bishop of New York for six weeks on his arrival at this port. Bishop Lloyd also is doing excellent service, assisting in the care of a calendar of episcopal visitations and appointments congested by extraordinary circumstances.

DR. MANNING ON SPIRITISM

St. Augustine's Chapel in East Houston street was crowded on Wednesday evening, March 17th; the occasion being one of a series of united parish meetings for intercessions and instruction held during Lent in the several chapels of Trinity parish.

Dr. Manning had for his subject, Communication with the Dead: Can We Look for Help from Spiritism? The rector was attentively followed by the great congregation. His address appears in full on another page.

COPE AND MITRE FOR BISHOP COLMORE

St. Mary's Guild of the Church of St. Mary the Virgin has just presented a cope and a mitre to the Bishop of Porto Rico for use there and in the Virgin Islands. It seems that in this district the people are accustomed to this use; and in the Virgin Islands (where, until the American occupation, the Church was under the Bishop of Antigua of the Church of England for more than a hundred and fifty years) the universal custom has sanctioned the use of the cope and mitre at Confirmation, and many people find it difficult to recognize a bishop without them.

The cope is of silver and gold brocade with a handsome design of pomegranates; the orphreys are of old rose embossed velvet, with gold braid and a little dull blue, and the effect of color is beautiful. The mitre is of the same materials and colors. It is hoped that the Bishop may receive them in time for use at Easter.

DEATH OF REV. ENGLISH CROOKS

The Rev. English Crooks, rector for the past eight years of St. Stephen's Church, Tottenville, Staten Island, died recently in his 69th year. He was of Irish birth, received his education in England, and came to this country. He received holy orders at the hands of Bishop Huntington of Central New York in 1895 and 1896. His first

charge was at Millport, New York, where he remained until in 1897 he became rector of Emmanuel Church, Adams.

Archdeacon Pott officiated at the funeral services held on Saturday afternoon in the parish church. Interment was made in Staten Island cemetery.

DEATH OF AGED SERVANT OF THE CHURCH

Albert Meurer, sexton of Trinity Chapel from 1883 until ill health compelled his retirement in 1914, died on March 13th, at his home in West Ninety-fourth street, aged 72 years. Mr. Meurer was widely known in Trinity parish and discharged his duties with marked fidelity. Funeral services were held in Trinity Chapel on Tuesday morning, the Rev. J. Wilson Sutton and the Rev. Charles E. Hill officiating.

Interment was made at Kensico cemetery.

COMMENCEMENT AT ST. GEORGE'S, WILLIAMSBRIDGE

Elaborate exercises marked commencement week (February 22nd to 29th) in St. George's Church school, Williamsbridge. On the first Sunday, Washington's birthday, school and congregation combined in a service at which certificates of merit were presented to the class of 1921 and Archdeacon Pott preached. The members of this class enter the teacher training class or else the senior department for special work that will give them mental equipment to teach a class in the school.

On Monday the class play, *The Pilgrim*, was presented. It had been written by the rector, the Rev. David S. Agnew, and the superintendent, Mr. B. J. Mortlock, and was an explanation of Prayer Book, services, ministry, etc. Models of the tabernacle in the wilderness and of St. George's Church were used illustratively, under direction of the rector.

Tuesday was class day, marked by a farewell gathering of the class of 1920.

Bishop Lloyd was present on Friday for confirmation, which was followed by the commencement exercises. Hoods and diplomas, signed by the Bishop of New York, were given to the five teachers who have completed a set course of study and whose classes were promoted. After an address by Bishop Lloyd he closed the service with the benediction.

On Sunday, February 29th, the confirmation class with their parents made their first Communion. At the later service those who had won hoods wore them in the choir and as servers.

CHURCH LEAGUE OF INDUSTRIAL DEMOCRACY MEETS IN BOSTON

When Numerous Speakers Discuss the Issue of the Day — Views of Bishop of Maine, Dr. van Allen, Roger Babson, and Others

The Living Church News Bureau
Boston, March 22, 1920

WITH the coöperation of the Church's Call, the Church League for Industrial Democracy held an all-day conference and an evening mass meeting in St. Paul's Cathedral, Boston, on March 15th, in the endeavor to deal squarely, in the course of the Campaign, with the industrial question which is pressing so hard on us all.

At the morning meeting over which the Rev. Smith O. Dexter of Trinity Church, Concord, presided, the first address was made by the Rev. Arthur W. Moulton, who spoke on The Christian Approach to the Industrial Question. He pointed out that the clergy, by interesting themselves constructively in industrial situations, as they come to their attention, may often render real service to the workers. Mr. Moulton said that a suggestion of his to the effect that blasphemous language on the part of overseers ought not to be tolerated in any factory, and another to the effect that an industrial engineer whose mind should be fixed on the welfare of the workers, rather than on profits, ought to have a place in any up-to-date organization, were both favorably acted upon in Lawrence without much delay. Whether this was accidental or came as the result of the suggestions, the speaker did not say. But he very clearly made the point that the clergy owed it to themselves and to their communities to take a stand on industrial conditions, whenever they are able to do so intelligently.

In his introductory remarks, Mr. Dexter had said that the Church has too long been confused by the lure of material gain, has listened too long to the argument of science, that "competition is the life of trade". But the war has made us see that *service* is the supreme thing in life, and that when men are gripped by a cause, they rise to heights which we would never have dreamed possible. He instanced the case of the Church in country sections, and told of a little town in Vermont where there was an Episcopal church, a Congregation church, a Unitarian church, and a Roman church. The factory workers in the town who were Romanists went to the Roman church; about 10% of the Protestants went to the Congregational church; but none went to the Unitarian church, and none went to the Episcopal church. But when a young clergyman, fired with social zeal, hired a movie hall on Sunday night, it was crowded with people who were glad to attend a religious service in which they could find an answer to their social needs. Mr. Dexter also told of a census recently held in New York, where of sixteen different social agencies, including labor unions, forums, libraries, theatres, and movies, the Church made the least appeal of all. All this, of course, makes it very clear that there would seem to be some need which the Church in our time is not sufficiently meeting.

The Rev. Richard W. Hogue, executive secretary of the League, pointed out what this need is. Briefly it may be stated as the urgent demand on the part of the workers that the clergy preach fearlessly the truth about the industrial situation. "The

average clergyman is naturally absorbed," Mr. Hogue said, "in his many duties, but the young men in our theological faculties are keen to preach the whole Gospel, and many of them, especially since the war, are saying that they will invest their lives in the service of the Church, only if the Church grapples fearlessly with the industrial problems of our time. In an age of political democracy which sends its aspirants for office to plead with the most obscure voter for representation in our legislative halls, we should be no less willing to entrust the conduct of industry to the workers than we are to entrust the conduct of the State. This is a truth which the organized Church should come to realize."

Gains which have already been made in this way were pointed out by the Rev. Philo W. Sprague. Mr. Sprague said that thirty-three years ago he and Miss Vida D. Scudder, whom he had noticed in the audience, were associated in starting the Christian Socialist Society of Boston, and that not the most optimistic of those in that early group would have dreamed that so much could have been possible as has actually been accomplished of the aims this society set for itself. "What we thirty-three years ago started to do was to bring in a new order," Mr. Sprague said, "and although public opinion has advanced a great deal, we still have that job before us.

"The characteristics of this new order are service and industrial democracy. These are both Christian principles, for the duty of service is distinctly a Christian service. Jesus said that the Son of Man came not to be served, but to serve. That we accept at least in theory, but we are less willing to accept industrial democracy, quite failing to see the absurdity of refusing, in a land which has adopted a democratic form of government, to adopt democracy in industry. We admit that men and women have sufficient intelligence to say who shall be our rulers, but we are inclined to deny that they have sufficient intelligence to conduct the industries which play so large a part in their lives. Yet if we look into the history of this matter, we shall see how we have advanced, and how naturally the development of industrial democracy comes. Up to 1824, any group of people who wanted to organize themselves to secure better wages or shorter hours were regarded as guilty of an act of conspiracy, and were not only liable to be cast into prison, but to have severe sentences passed upon them. It was considered a criminal offence to discuss any method by which people could improve their wages or their hours. That was less than one hundred years ago. Now the principle of collective bargaining is so generally conceded as to be practically won."

In the afternoon session, the Rev. William Harman van Allen, D.D., was the first speaker. The Church and Democracy was his subject. "On its social side," Dr. van Allen said, "Christianity has taken for one of its watchwords, 'Honor all men'. I believe this to be the essence of true democracy: To honor men as men, not as university graduates, not as bishops, not as trade unionists, but because they are members of that common humanity to which we all belong." Dr. van Allen deprecated, however, the participation of the Church *as such* in industrial questions, declaring that in his opinion this matter could be much better managed if Christians associated themselves and expressed their individual opinions

through the exercise of their Christian citizenship.

The second speaker was Roger W. Babson, the statistician, who, discussing The Christian Approach to Investments, explained his own attitude toward interest, proxies, and the holding of stocks and bonds, in an extremely interesting way. "Interest," Mr. Babson said, "is not wrong as many seem to feel; it is merely wages for saving. Proxies and the absentee ownership that they represent are, however, capable of great abuse. Henry W. Ford has said, 'Eliminate absentee ownership, and the industrial problem will solve itself.' Perhaps one of the first steps in industrial reorganization along legislative lines must be the elimination of the proxy system." Mr. Babson declared that he himself buys stocks only in the companies where he can have a voice in the directorate; save in the case of occasional investments made at a time when by buying of the most active stocks on the board, he feels that he is helping to steady the market. He keeps these stocks six months or a year, and then, when they are quoted very high, sells them. Thus he says he performs a definite service in that he makes the panic less severe in the first place, and the boom less pronounced in the second place. *Incidentally*, of course, he cleans up a profit!

During the question period which followed Mr. Babson's address, a woman in the audience declared that, on the advice of her rector, it has been her custom, in returning her proxies, to insert a statement to the effect that she is far more interested in conditions surrounding the workers than in the amount of dividends. Mr. Babson said that if stockholders generally were to take a similar stand, it would react to the good of the workers.

Mr. Robert H. Gardiner, who contributed the closing speech to the afternoon, declared that we are already so far advanced toward industrial democracy that Christian people generally accept the conception that a man's business is his opportunity to serve the common weal. "I hope that we have seen the end," he said, "of the old system of paternalism when the capitalist looked down from his lofty height on the poor laborer, and, if he were a decent man, took some care of his employees; but only with the old idea of charity, because we did not dare use the Christian word love. His attitude was not much better than, 'I can get more work out of my horses if I feed them well, and keep them in a fairly decent stable.' All this is a relic of the idea not yet entirely passed, that 'my business is my business, and I am entitled to run it my way'.

"The only hope of the industrial world is in the Church. But the Church has to rewrite its theology in terms of modern thought."

Following the conference in the Cathedral rooms, a service was held in St. Paul's Cathedral itself, over which Archdeacon Dennen presided, bringing the greetings of Bishop Lawrence. The address of the evening on The Human Side of Industrial Production, was given by the Bishop of Maine, who is the first vice-president of the Church League for Industrial Democracy. Bishop Brewster pleaded for the humanization of industry, and showed himself extremely conversant with the human trend in constructive industrial legislation. As the Rev. Mr. Hogue, who followed him, commented, "Times are indeed changed when a Bishop of the Church, standing in a pulpit like this, can deal familiarly with such terms as 'labor turnover', 'collective bargaining', 'shop steward', and similar industrial terms."

The Rev. Mr. Hogue's address in the even-

ing was on Our Immediate Task. This he declared to be willingness to face the challenge of the day in the spirit in which Christ faced social problems. In a country where 90% of our children never get through the high school, where one of the exhibits of any great city is boys and girls waiting in line for their working permits, where two million children go to school hungry every day, where mediums of public information are so largely clogged, it certainly behooves some group, he said, to engage in constructive work for social betterment.

DEAD

A prominent vestryman in the diocese, while recently examining a communicant list, remarked to me that a certain name was dead. I assured him that the woman was not dead. He said he was certain that the woman was dead. We argued the question. I told him that I should personally settle it by making a personal visit to the woman's home. I did so, and found her very much alive!

I make the assertion without the slightest fear of universal contradiction that the average vestry is dead. And if any vestryman should come back at this statement and have the effrontery to contradict me, I should answer that he is not representing

the normal vestry, for the normal vestry is dead. The average vestry to-day is a mere figurehead.

Happily many vestries are changing their nature. But there must be a most radical change to meet the new need. I wonder if the new plan of a parish council which the Cathedral in Boston is inaugurating is not going to take the place of the worn-out vestry? Certainly it is more representative and alive.

Thirty-two men and women were recently organized to serve under the Dean as a Council; the staff, the seventeen cathedral organizations, the congregation, and the community having permanent representation.

This plan modified to suit parishes of different size, might easily give to the clergy a new service unit of great flexibility.

SUCCESSION

Mr. Clarence H. Poor, Jr., has been appointed treasurer of the Board of Missions of the diocese to succeed his father, the late Clarence H. Poor, who was treasurer of the board for twenty years. Mr. Poor has also been appointed temporary managing director of Rest House, Swansea, and Church Haven, Nantucket.

RALPH M. HARPER.

scribed at least \$300,000 toward the \$500,000 building fund.

He said that the charter, granted by Judge Audenreid in Court of Common Pleas, No. 4, last week, contained the names of 150 prominent Philadelphians.

The Woman's Auxiliary elected the following officers: President, Mrs. Ernest Law; vice-presidents, Mrs. Charles Henry Scott and Mrs. Sidney W. Keith; treasurer, Mrs. John A. Brown, Jr.; secretary, Mrs. Clarence C. Zantzingier.

DIOCESAN CONVENTION TO HONOR OLD CHRIST CHURCH

The opening service of the 136th convention of the diocese will be held on May 4th, in Old Christ Church, Second street above Market, in honor of the 225th anniversary of Christ Church parish. This anniversary will be more fully observed by the parish next November, but it seemed fitting that this special mark of honor should be paid at the time of the convention.

The business session of the convention will be held as heretofore in the Church of St. Luke and the Epiphany.

SIDE ISSUES HURT THE CHURCH

That the auxiliary activities of the Church were given too prominent a place as compared with the essential work was the charge made by the Rev. George Lynde Richardson, D.D., vicar of the Diocesan Church of St. Mary, in an address before the foreign committee of the Woman's Auxiliary of the diocese on March 15th at the Church House. He declared that the one important task of the Church was that of enabling all men to live together in brotherly love according to the principles laid down by Christ. The best work of any organization in the Church, he said, was to build up fellowship among its members, and if this spirit existed there would be no decaying of parishes or falling into debt because it would be impossible to keep people away from the church.

The speaker held that entirely too much importance was given to rummage sales and sewing circles at the expense of more vital needs. Such auxiliary works should not supplant the building up of the Church proper.

Dr. Richardson gave a number of illustrations. In one case he told how a minister, who had successfully organized a number of young people's societies, was warned by his vestry not to bring the boys and girls into the parish house, because a new carpet had just been purchased by the ladies' aid society. "The work of this particular church," said the speaker, "seems to have been to keep the carpet clean."

THE MEMORY OF A SAINT

A few days ago at the Episcopal Hospital was held the funeral service of one of the obscure saints, Minnie Dorsam, whose memory is a benediction. The inspiration of her life should be widely known. Utterly helpless physically, blind, and with impaired hearing, she devoted her life in beautiful self-forgetfulness to the happiness of others.

For thirty years she had suffered. During the past fourteen years she has been in the Episcopal Hospital. Though unable to stand or sit up, her smile and unfailing spirit of cheer have been a blessing to those who ministered to her.

Each Christmas for many years she has been wheeled through the hospital distributing to the other patients gifts she had been collecting through the year. She formed a club of many contributing members and raised a fund from which she bought coal, clothes, and food for the poor

PENNSYLVANIA WOMEN OPEN THEIR DIOCESAN WORK ROOMS

Coördinating Parish Work — Finances—Women Aid Seamen's Fund—Diocesan Convention

The Living Church News Bureau
Philadelphia, March 22, 1920

WAR work has taught the Church the importance of centralization. The splendid organization of our Red Cross work has led the women of the diocese to adopt like methods of efficiency in their charities and missionary work.

One splendid illustration of this is the central work room opened this week in St. Mark's parish house, Tenth and Locust streets. This work room for making and distributing clothes for the poor will coordinate the work done in the diocese and be a clearing house for all parishes.

The new center will not curtail the responsibilities of the parishes, but is to systematize the work for better results. It will buy large quantities of fabrics, and cut the garments out for distribution to the churches. Each parish society will give its quota for the goods purchased and will take the cut garments home to finish. They will be returned to the "work rooms" for inspection and will be distributed according to need. Among the articles made will be dresses, sacks, pajamas, gowns, etc.

A number of members of the Woman's Auxiliary were at work on March 15th in the new center, which has been equipped with electrical cutters and sewing machines, and bundles of cut garments were being piled up for distribution. They will be given out to the various sewing circles connected with the Woman's Auxiliary, the City Mission, the Episcopal Hospital, the Sheltering Arms, and other institutions under the auspices of the Church.

ACCOUNTING WARDENS AND TREASURERS

Invitations have been issued to all the accounting wardens and treasurers of the

diocese to attend a conference at the City Club, Philadelphia, on March 30th at 5 o'clock. These gentlemen will dine together and devote the evening to discussion of ways and means of bringing the Nation-wide Campaign to a successful issue in every parish and mission. The Bishop will be present.

The Finance Committee of the diocese under the leadership of Mr. James F. Fahnestock, treasurer of the Pennsylvania Railroad, has already accomplished a great deal in promoting efficient methods of Church administration, initiating the plan of establishing a diocesan office with its executive secretary and staff. This committee has also far-reaching plans for establishing a uniform system of accounting and standardized business methods throughout the diocese.

An auditor has been engaged to audit the books, accounts, and securities or trust funds of the diocesan treasurer and other diocesan officers, and to assist rectors, accounting wardens, or other parish officers in the business and financial affairs of the Church.

A new parish cash book devised for a uniform system of accounting will be explained and recommended at the meeting on March 30th. This new impetus toward more businesslike methods is one of the fruits of the Nation-wide Campaign.

WOMEN AID SEAMEN'S FUND

On March 10th, under the leadership of Mrs. Alexander Van Rensselaer, nearly one hundred members of prominent women's clubs of the city organized a Woman's Auxiliary to the Seamen's Church Institute. They will take an active part in organizing the committees of the proposed Institute or seamen's hotel, to be erected at Second and Walnut streets.

The Rev. Percy R. Stockman, acting superintendent of the Institute, said the hotel will cost approximately \$491,000. Work will not start until the public has sub-

of Kensington. No less than two hundred families owned her as their benefactor.

During the war one fourth of everything she received was devoted to the Episcopal Base Unit in France. Once she set her mind on furnishing two handsome Bibles for the hospital chapel. It took her months to accomplish this, but the Bibles are there in her memory to-day.

Handicapped as she was, this woman accomplished great good and has left behind, as her bequest to a complaining and self-centered world, a noble example of Christian fortitude and charity.

MISCELLANEOUS ITEMS

In addressing a group of the clergy at the City Club on March 15th, Mr. James

M. Bennett advocated greater publicity in Church affairs. Mr. Bennett is himself a product of the Nation-wide Campaign. A newspaper man of long experience, he has become director of publicity of the diocese of Pennsylvania at heavy financial loss to himself because of his deep interest in religious publicity.

He said he believed the printed word was second only in importance to the message from the pulpit in spreading the knowledge of the kingdom of God.

The Church News of the diocese, of which Mr. Bennett is managing editor, has become a very effective agency for spreading the news as to what the Church is doing.

Mr. Bennett stated that during the past week 246 new subscribers had been added.

"Many happy hours of his life were spent in reclaiming the Skokie district from Lake Forest to Winnetka. Through his efforts and financing, the farmers in the southern portion of the Skokie, because of the properly drained land, are now able to raise a good crop every year where formerly the flooded conditions destroyed four out of every five crops. Several thousand acres have been redeemed and placed on a good producing basis through Mr. Wm. G. Hibbard's efforts. He began his work about 1910 and it is an actual fact that at that time he went down Willow street, Winnetka, in a rowboat, where the Hibbard home now stands.

"Being a great lover of the out-of-doors, he tramped over every inch of the Skokie, in an old suit and high leather boots, with a hoe over his shoulder, for he not only labored to show others the advantages of draining this land but did many hours of actual digging himself."

CHRIST CHURCH, STREATOR

The rector, the Rev. James Foster, reports notable improvements made during the past year on the church building, at a total cost of \$5,000. A complete heating plant has been installed, the basement has been transformed into a commodious and inviting parish hall, with a well equipped kitchen and parlor, and a sacristy has been built and furnished. The corner lot has been graded and planted, trees and vines have been set out, and a hedge put around the whole lot. In the Nation-wide Campaign genuine effort was made to carry out the work assigned. Several memorial gifts have been received, including a complete set of Eucharistic vestments, and altar vestments and linen. The recent confirmation class numbered thirty, the largest for several years.

ST. PAUL'S PARISH, KENWOOD

The women of St. Paul's Church, Kenwood, have been conducting a series of receptions of Oriental students in the University of Chicago. There is a social hour in the parish house at 4 o'clock, and at 5 all go to a short evening service, the first fifteen minutes of which is congregational singing directed by the choirmaster. The speaker at one of these Oriental teas was the Rev. Dr. Murray Bartlett. As soon as he came into the reception a number of Philippine students recognized him as their former teacher. Dr. Bartlett was president of the government school in Manila, and there was much joy at the reunion.

The men's Bible class in St. Paul's Church is studying the Bible and Americanization, taking practically the same course as the mission study class. Both are being taught by the rector, the Rev. George H. Thomas. Between twenty-five and thirty men are attending the Bible class, a considerable falling off from former classes. The class is organized by the Brotherhood of St. Andrew and when the Brotherhood men canvassed for the class, objection was made to the title: the men said they preferred to study the Bible. The objection has been overcome in part by a course in Bible reading paralleling the use of the book *Neighbors*, and covering the migrations of Abraham and of Israel.

H. B. GWYN.

AN ANGLO-CATHOLIC CONGRESS

THERE HAS BEEN ARRANGED in London to be held on June 29th, 30th, and July 1st, a series of meetings under the direction of a large committee of distinguished Catholic Churchmen in England, the whole to be known as the Anglo-Catholic Congress. The sessions will be held at Queen's Hall, Langham Place. The purpose and aim of the

BISHOP ANDERSON AGAIN IN SERVICE OF THE DIOCESE

After Necessary Rest—He Will Not Take Part in Great European Gatherings of the Year — In Memory of a Churchman—Parish Notes

The Living Church News Bureau
Chicago, March 22, 1920

THE diocese has been honored by having its Bishop invited to preach in June to the Students' Association of England, in Westminster Abbey. This, we regret to say, the Bishop has declined. He has also decided not to attend the Lambeth Conference, or the World Conference at Geneva this summer, that he may give himself wholly to the work in the diocese. The spirit of the great man is seen again in his refusal to accept the advance in salary voted at the last convention, feeling as he does, that the heavy expenses of the diocese do not justify it.

The Bishop and his family have returned from Thomasville, Georgia, where they went at the end of January to rest and to recuperate. A committee had been appointed at the recent diocesan convention to plan fitting observance of the twentieth anniversary of our Bishop's consecration, but his absence in the South unfortunately prevented carrying out the arrangements. The Bishop, too, was unwilling that the current number of the diocesan paper should be of a special anniversary character, as was also planned. It is, however, our privilege to quote from a graceful tribute entitled Twenty Years, written by the Rev. Dr. Arthur Rogers, rector of St. Mark's, Evanston, in the last issue of his parish magazine. Dr. Rogers says:

"On St. Matthias' Day, the 24th of February, in the year 1900, the Rev. Charles Palmerston Anderson was consecrated Bishop Coadjutor of this diocese in Grace Church, Chicago. The bishops taking part in the consecration were McLaren of Chicago, Gillespie of Western Michigan, Seymour of Springfield, Vincent of Southern Ohio, Grafton of Fond du Lac, Nicholson of Milwaukee, White of Michigan City, Edsall of North Dakota—soon after to be translated to Minnesota—Morrison of Iowa, and Williams of Nebraska. Of these only Bishops Vincent, White, and Morrison are still living. One hundred and eight bishops have been consecrated since then, and seventy-three have died. It is a very different world and a very different Church in which Bishop Anderson holds his place to-day."

"It is our good fortune that our Bishop looks the bishop and speaks the bishop, but that is something which he cannot help. It came to him by inheritance or disposition, which is only another way of saying that it belongs to him by the gift of God. But there are certain qualities which he has developed for himself. I do not know whether he has always had them, but I know that he has them now."

During Passion Week Bishop Anderson is in Milwaukee, giving the addresses at the noon-day services at the Majestic Theatre.

WILLIAM GOLD HIBBARD, JR.

William Gold Hibbard, Jr., eldest son of the late founder of the well-known firm of Hibbard, Spencer, Bartlett, and Co., and of Mrs. Lydia B. Hibbard, so loved and honored in Chicago and throughout the Church for her good works, died recently at the Presbyterian Hospital in New York City. Mr. Hibbard had the same passion for good deeds possessed by his parents and the other members of his family. He was always interested in local and civic charities and enterprises, and was active in many diocesan institutions, being a director of St. Luke's Hospital and of the Western Theological Seminary, and a trustee of the endowment fund of the diocese. He was treasurer and a director of the Foundlings' Home and a fund is being sent there by the benevolent association of his firm in his memory. In the current number of the monthly magazine published by the employees of Mr. Hibbard's firm is a statement which well sums up this true and modest man's too short life. He was a communicant of Christ Church, Winnetka, from which he was buried.

"Mr. Hibbard was born in Chicago in 1870; was educated at the Harvard School, Chicago; later going to St. Paul's School, Concord, N. H., and was graduated from Harvard University in 1902. After a trip around the world with his father and brother, Frank, he entered the employ of Hibbard, Spencer, Bartlett & Co., beginning his career pushing a truck on orders. Following this he served as an assistant in the gun office; then in several of the buyers' offices, and later devoted his time to systematizing some of the departments. He was made a director in 1902 and a vice-president in 1907. In April, 1915, Wm. G. Hibbard was made treasurer of the firm.

Early in 1918, when the war was at its height, he resigned as treasurer, and, wishing to take a more active part in the war, entered the service of the Y. M. C. A., going overseas in November, accompanied by Mrs. Hibbard, who went also as a war worker.

Congress, as stated, are "to extend the knowledge of Catholic Faith and Practice at home and abroad, and, by this means, to bring men and women to a true realization of our Lord Jesus Christ, as their personal Saviour and King." There is an executive committee of which the Rev. M. E. Atlay is chairman, and the Rev. H. A. Wilson honorary secretary, while Dr. Darwell Stone is chairman of a committee on subjects. Membership tickets, at a cost of five shillings, admitting to all the meetings, may be obtained from the Rev. H. A. Wilson, Hon. Sec., the Anglo-Catholic Congress Office, 20, Great Peter street, S. W. 1, London. Information may be obtained from the same address while requests for hospitality, which under certain circumstances is offered to the clergy who may desire to attend, should be addressed to Miss C. E. J. Morley, 20, South Eaton place, S. W. 1.

The first of the appointed days, June 29th, being St. Peter's Day, will begin with the Holy Eucharist offered at a number of the London churches, that at St. Alban's, Holborn, being for bishops and priests only. At this service there will be a procession of clergy from some adjoining building, and the Bishop of Salisbury will be the preacher. The Bishop of Zanzibar will preach at St. Matthew's, Westminster. All these services will be at 11 o'clock.

Evening tickets at half price may be obtained which will admit bearer only to the evening sessions of June 29th and 30th—at which certain of the papers read during the day will be repeated to the conversazione and the mass meeting at the Albert Hall of July 1st, and to all the services in connection with the Congress.

The afternoon subject for June 29th is The Message of the Church. It will be treated in four aspects by as many different speakers. On June 30th, in the morning, will be discussed Our Position, as follows: 1. Authority and Belief (Rev. N. P. Williams); 2. Authority and Discipline (Rev. Leighton Pullan); 3. The Limits of Toleration (Rev. F. L. Underhill); 4. Our Ideal (The Bishop of Zanzibar). In the afternoon, Christian Unity, as follows: 1. The Roman Catholic Church (Rev. E. M. Milner-White); 2. The Holy Orthodox Church of the East (Rev. Fr. Frere, C.R.); 3. Other Christian Bodies; 4. The Witness of the English Church.

The third and final day will begin in the morning with a discussion of Corporate Religion, divided as follows: 1. The Sacrifice of the Altar (Rev. C. J. Smith); 2. The Reserved Sacrament (Rev. G. A. Mitchell); 3. The Faithful Departed: Our Attitude Toward Spiritualism (Rev. Arnold Pinchard); 4. The Saints and Angels (Rev. Dr. Darwell Stone). In the afternoon the subject is Personal Religion, as follows: 1. Prayer and Communion (Rev. G. W. Hockley); 2. Meditation and Mysticism; 3. Retreats (Rev. J. F. Briscoe); Religious Life (Rev. Fr. Bull, S.S.J.E.). In the evening at the Albert Hall will be a mass meeting under the chairmanship of Bishop Gore when the general subject will be The Church and Social Industrial Problems.

A final Thanksgiving Service will be held on Friday evening, July 2nd.

SUFFERING AMONG THE CHILDREN OF EUROPE

VEY SERIOUS conditions among the children continue to exist in Poland and other European countries, according to information received from the American Food Administration, which is now furnishing a supplementary meal to 1,200,000 children of that unhappy country. It seems that in some districts this "supplementary" meal

is all the children get. "Local sources of charity are dried up, and community funds are exhausted."

The Food Administration is being asked to feed more children. Recently request came from Warsaw that food be supplied to 300,000 more children of Poland. The administration is also supplying the children of other nations, as follows: Czechoslovakia, 500,000; non-Bolshevist Russia, 200,000; Jugo-Slavia, 150,000; Finland, 90,000; Estonia, 70,000; Latvia, 60,000; and Lithuania, 12,000. That is, the American Food Administration, without taking into account recent increases in numbers, is feeding 2,282,000 of Europe's destitute and suffering children. Many of the children would die without this food, and many continue to die because they cannot get it.

But there is also a vast need for clothing. In fact, lack of clothing during the bitterest weather has kept many children from going to the Administration's kitchens for the daily meal that is keeping them alive. Only recently 480,000 Polish children have been given an outfit consisting of boots, woolen stockings, and overcoat; a million more, however, remaining unsupplied!

THE BIBLE IN THE SCHOOLS

THE SUPERINTENDENT of public instruction of the state of California has recently decided that selected portions of the Bible may be read in the public schools, a decision that caused wide discussion. Bishop Moreland, in response to a request from the Sacramento *Bee*, wrote a letter, highly favoring the superintendent's action, which will be of wide interest.

The editor of the *Bee* takes the ground that the Bible is a sectarian book; also that this is not a Christian nation in the sense that Christianity is not recognized by law as the sole religion of this land.

The Bishop writes:

"1. You declare that this is not a Christian country. Here you contradict the Supreme Court of the United States. The exact language of the Chief Justice in 1892 is: 'This is a Christian nation'. The Supreme Court of Pennsylvania has declared that 'general, tolerant Christianity, independent of sects or parties, is and always has been a part of the common law of Pennsylvania.'

"It is gloriously true that Church and State are separate in America, that Jews, agnostics, and unbelievers enjoy equal privileges under the law with Christian citizens. We can never be too thankful that this is so. Religious freedom is one of the fruits of Christianity itself. It does not exist under non-Christian governments. But while there is no established religion in the United States, there is a recognized religion. You have failed to distinguish between these vitally different things. This country was discovered, settled, civilized, and its government set up by Christian men. Every one of the fifty-six signers of the immortal Declaration of Independence was a Christian. The men who laid the foundations of this nation and cemented it with their blood were without exception Christians. They built a republic upon Christianity. They purposely left the name of God and Christ out of the constitution in order that any or no creed might be equally at home under our laws.

"The United States says to all people: You are welcome to enjoy the religious liberty of this Christian nation, but you are not free to destroy the institutions which our founders set up.

"It is quite certain, Mr. Editor, that without intending to do so you are advocating a dangerous innovation upon our na-

tional liberties in your desire to banish the Bible from our public schools.

"2. To avoid a mere academic discussion, may I point out the actual situation in the world to-day in regard to public religious education.

"In the entire British Empire, elementary religious instruction is given in the schools. France gives moral instruction three hours a week. Denmark requires dogmatic religious teaching. Norway places religion first on its curriculum. In Switzerland the clergy give all religious instruction in the secondary schools, and at no stage is it compulsory.

In India the Mysore Government has just launched a plan for religious teaching in state schools and colleges. Egypt teaches its own religion five hours a week. Sun Yat Sen expresses the hope of making 'the Bible and education' the means of civilizing China."

The Bishop especially describes the system of religious instruction used successfully since 1866 in New South Wales, with no complaint from any source, and with a tremendous reduction of juvenile crime. There are three main features.

First, the department of public instruction prepares a syllabus of simple Scriptural passages, non-sectarian, ethical, which are read in concert by the pupils. The teacher does not give dogmatic or sectarian teaching. Second, the principal Churches provide trained religious teachers, who are paid by the Churches, and these specialists teach the children whose parents have made written request for the privilege, this being part of the curriculum and the children being credited for efficiency in religion, just as in manual training or any elective. Third, a conscience clause permits a parent to withdraw his child from any religious teaching.

"The great value of this system is that it recognizes God in the curriculum of a child's education, bringing State and Church into harmonious co-operation while it leaves each perfectly free. Governments come and go, but this system is never disturbed. The Churches (with one exception) unanimously support it.

"In the United States this system is actually in operation in Gary, Ind. Lately it has been adopted by the New York school board as an experiment. So pleased has the board been with the results that I believe the system is now being extended to the schools of Brooklyn and Manhattan.

"3. In conclusion, permit me to recite the facts as to Bible reading in school in our own country. We see that twenty-two States have decided in favor of the Bible in schools, eight against it, and fourteen are neutral.

"No one has discovered any evil results in this constantly growing appreciation of the most uplifting Book that was ever composed, and which you yourself have so eloquently eulogized.

"In view of these precedents and facts, it is obvious that State Superintendent Will C. Wood is entirely within his rights in his ruling."

PAROCHIAL MISSIONS

THE WEEK from February 29th to March 7th at St. Peter's Church, Albany, N. Y. (Rev. C. C. Harriman, rector), was marked by the Victorious Faith Mission, conducted by Mrs. Edith Armstrong Talbot of New York City. Mrs. Talbot's unique message, given twice daily, attracted members of all churches in Albany, with an attendance from fifty to seventy at each meeting, throughout the week. Her object is the formation of groups for intercessory prayer. She believes

such groups are more effective and permanent if thoroughly instructed in the underlying Scriptural principles of faith and prayer; and, in a simpler method, for the realization of spiritual power, because of the teaching of our Lord. She teaches that the cultivation of spiritual power begins at home; and, therefore, gives instructions and suggestions that lead to the better and more fruitful end of this personal devotional power, as regards scripture reading, meditation, and prayer. The same method is advised for corporate prayer and results in the formation of a lay group able to conduct its own meetings, encouraging leadership and support from the clergy, but expecting rather to assist by its faith and prayers the work of the Church.

It is too early to give the results of the mission; but, it is safe to say that large numbers of Churchwomen have been deeply stirred. Plans have been made, too, for four or five groups on the lines suggested by Mrs. Talbot.

Mrs. Talbot, a daughter of General L. E. Armstrong, founder of Hampton Institute, has the endorsement of many leading Churchmen, and has given this mission in several well known churches of late, with permanent results.

A MISSION recently held at All Saints' Church, West Plains, Mo., by the Rev. A. W. S. Garden, field secretary of the Southwest Province, marked the beginning of a new era for the parish. The mission not only aroused the congregation, but it resulted in a large class for confirmation by Bishop Partridge, who also welcomed one new member who came from the Roman branch of the Church. Mr. Garden's sermons were educational and instructive without failing to be entertaining. The question box was filled with queries that evidenced the interest of outsiders, and the missioner was besieged by those who sought him personally for more information.

THE REV. J. HENRY BROWN, Archdeacon of the colored work, has recently held a three-night mission in Griffin, Georgia (diocese of Atlanta), and while in that section of the state, gave a series of lectures to the faculty and student body of the Fort Valley High and Industrial School.

THE REV. JERRY WALLACE last week finished a mission in Grace mission, Wynne, Ark. There are about twenty-five communicants at Wynne, and a good Sunday school has been maintained since organization of the mission.

BISHOP SAPHORÉ last week finished a successful mission at Calvary mission, Osceola, Ark.

BISHOP MIKELL, formerly rector of Christ Church, Nashville, Tenn., preached a mission there from March 9th to 12th.

THE REV. BERNARD IDDINGS BELL is to hold a mission during Holy Week in St. George's parish, Schenectady, N. Y. Later he will go to St. John's, Cohoes.

ROCHESTER PUBLIC SCHOOLS TO CO-OPERATE WITH THE CHURCH

ACTION BY THE department of public education of Rochester, New York, adds that city to the list of those who see the need of religious instruction in education.

The vestry of St. Paul's Church, Rochester, has voted \$2,000 for a teacher, and the rector, the Rev. Wm. A. R. Goodwin, D.D., and the Church Sunday school superintendent, Mr. Harper Sibley, are in conference with the superintendent of schools.

The following letter from the superinten-

dent conveyed to the parents the action of the department of public education:

"DEPARTMENT OF PUBLIC INSTRUCTION
Rochester, New York.

January, 1920.

"To the Parent:

"At a recent meeting of the Board of Education the following resolution was passed concerning religious instruction:

"The importance of religious instruction, both to the individual and to the country, is generally recognized. By common consent, however, the free public school system of this country cannot teach religion. The responsibility for such instruction must rest upon the home and the Church. But the public school can and should coöperate to the limit of its power with the home and the Church to the end that the greatest possible number of our boys and girls may receive effective religious instruction.

"Under the single teacher plan of school organization that usually prevails in the elementary school, it is necessary that all pupils should remain in school during the entire day. But under the subject departmental plan of the upper high school, the subject-group departmental plan of the junior high school, and the semi-departmental plan now operative in some of the elementary schools, it is practicable, under certain conditions, to allow pupils to leave the school for a period of religious instruction without thereby interfering with their normal school progress.

"Therefore, Be it Resolved: That upon an approved application from any established religious body or society incorporated under the laws of the State of New York, the Board of Education coöperate in this work of religious instruction by excusing pupils for such instruction subject to the following provisions:

"1. Pupils shall be excused for religious instruction upon the written request of parents or guardian only.

"2. The religious body desiring to give such instruction shall file with the Board of Education a written application stating the length of the course, the name and qualifications of the instructor, and the location and nature of the facilities that have been provided for this instruction. It shall, furthermore, furnish such reports of attendance and progress of pupils as the Board of Education may require."

(Here follows a paragraph giving information about a particular religious school.)

"You will note that the school will not excuse pupils for this purpose except upon the specific request of parents. If you desire to register your child for the course, please fill the enclosed card and return it not later than Friday of this week.

"Very truly yours,

"HERBERT S. WEET,
"Superintendent of Schools."

At the request of Mr. Sibley and Dr. Goodwin, Dr. Gardner, the Executive Secretary of the Department of Religious Education, visited Rochester for a conference with the public school authorities. He had a long conference with Mr. Weet, the superintendent of schools, and met all the Sunday school teachers of St. Paul's and explained the coöperation which they could give.

Within a short distance from St. Paul's Church are two public school buildings containing 215 of the pupils of St. Paul's Sunday school. Dr. Goodwin proposes to secure an expert teacher and provide at least one hour's instruction for all the pupils from St. Paul's parish. In every case the parent must sign an excuse card. The pupils will come in groups. Each group will have its weekly hour on a fixed day. An interview with the Presbyterian clergyman resulted

in the expression of a desire to coöperate with the school in Dr. Goodwin's parish rather than start a school of his own.

Dr. Goodwin also has plans by which the Jews might use St. Paul's parish house, as their synagogue is not conveniently situated to a public school. Jewish teachers would be assigned rooms in the parish house certain days at certain hours for the Jewish children of the neighboring schools.

A conversation with Mr. Weet revealed the interest he personally took. It is his conviction that no education can be complete until it has included the religious facts of history. He said emphatically: "No child can know the distinction between right and wrong and apply his knowledge without the help of religion."

Accompanying Dr. Gardner on this visit was Mr. Edward Sargent, superintendent of schools at Meadville, Pa. Mr. Sargent is studying the possibilities of coöperation between public schools and the Church and his visit was as a consulting expert. He is a son of the Rev. Christopher Smith Sargent of El Paso, Texas, and a brother of the Rev. George Paull Sargent, of Grand Rapids, Mich., who has been coöoperating with the public schools of Grand Rapids for over four years.

MISSIONS AND CHURCH EXTENSION

THE DEPARTMENT of Missions and Church Extension met in New York on March 16th and will meet every month on the Tuesday before the regular meeting of the Council, and at other times on the second Tuesday of the month, except during August and September.

At this meeting the resignation of the Rev. Francis S. White, chosen Domestic Secretary of the Board of Missions by the Continental Missionary Bishops, and reëlected by the Presiding Bishop and Council to the same office, was received. Mr. White, elected Dean of Trinity Cathedral, Cleveland, had thought it his duty to accept, leaving for his work on Mid-Lent Sunday. In accepting his resignation a minute of appreciation was placed on the records.

At the triennial meeting of the Woman's Auxiliary a resolution was adopted fixing a standard salary for women receiving their stipend from the United Thank Offering. This involved a readjustment of the salaries of fifty of the workers at present appointed. In addition three new workers were appointed.

In Mexico one of the most valuable institutions is St. Andrew's School for Boys at Guadalajara. This school, as in the case of much of our work in Mexico, has suffered greatly during recent years, having been raided several times and practically cleared of all movable property. Again reestablished and carrying on its work, it needs additional funds. The Bishop was authorized to readjust his present appropriation if possible to secure additional money for running expenses.

Many inquiries concerning the Sunday School Lenten Offering ask whether because of the Nation-wide Campaign this offering will be expected as heretofore, and whether it will count upon the quota. To clear away doubt the following resolution was adopted:

"Resolved, That the Presiding Bishop and Council fully expect the offering of the Sunday school children through the mite boxes as heretofore for the general missionary work of the Church. The amount so received will apply on the quota of the diocese toward the Nation-wide Campaign. While it is possible for givers to designate their offerings for any special object, at the same time they are urged that their offer-

ings be made through the Nation-wide Campaign, when due credit will be given the diocese for such offering."

The Rev. I. H. Correll, D.D., representing the Church Publication Society of Japan, spoke of the work of translation and publication carried on by that society. The Rev. Dr. B. L. Ancell spoke of the Mahan School at Yangchow in the district of Shanghai, which has closed temporarily because of the lack of American teachers. The Rev. E. J. Lee of the district of Anking gave account of the establishment of the Kuling School for children of foreign parents. At the close of his address a resolution was adopted commending the school for the children of American missionaries at Kuling and also asking gifts to continue its work.

William C. Sturgis, Ph.D., the Educational Secretary of the Department, was granted leave of absence for about a year in order to visit the missions of the Anglican communion in Asia.

MEMORIALS AND GIFTS

A WINDOW of three panels of Gorham leaded glass has been presented to Emmanuel Memorial Church, Champaign, Ill., by Dr. and Mrs. J. L. Polk, who also built the church and parish house in memory of their three sons. The window is in memory of the Rev. David Walker Dresser, D.D., and his wife Caroline. The subject is the Presentation in the Temple. Dr. Dresser was for many years rector of the parish and a leading presbyter of the diocese.

At the same time was dedicated a brass organ lamp, given as a testimonial of the services of Miss Elizabeth Hoyt, who was organist before the Civil war, and also first to play the new organ. The lamp is inscribed:

"To the Glory of God and in Commemoration of Thirty Years of Faithful Service of ELIZABETH MUTTER BLOUNT HOYT As Organist in this Church is this Lamp presented by her nieces and nephews, great-nieces and nephews, great-great-nieces and nephews."

ON THE Third Sunday in Lent a hand-some organ was dedicated in St. Peter's Church, Washington, N. C., by Bishop Darst. It is a memorial to the late Rev. Nathaniel Harding, who served as rector of the parish for forty-three years until his death in 1917, and is the gift of friends within and without the Church. The present organist, Edmund H. Harding, is a son of the late rector. The organ was erected by the Hall Organ Co. and bears the following inscription:

"To the Glory of God and in Loving Memory of THE REV. NATHANIEL HARDING. Born March 6, 1847. Died June 27, 1917. Rector of this Church 43 Years. 'He being dead yet speaketh.'—Heb. 11: 5."

ALBANY

RICHARD H. NELSON, D.D., Bishop

Advertising Campaign for Sunday Evening Attendance—Campaign Afterglow—Layman's Lecture on the Prayer Book

THE RECTOR and men's committee in the Sunday night attendance campaign in St. John's Church, Cohoes, have some paid advertisements during Lent that are of unique character, which in part accounts for a remarkable attendance of men during forbidding weather at the Sunday evening services in St. John's. Some of the other churches have been obliged to close during this weather while St. John's has not any evening had less than 159, of whom 70 were

men. This is one of the last of these advertisements:

Attention Men!

"Do you know that seventy boys were reported to the police in Cohoes for January and February? The only place that welcomes boys on Sunday is the pool room. They find men there but few in church. Boys will go where they find men, for the boy's ideal is 'the man'. Are you 'the man'?"

"The Church is just as weak or strong as you make her. Including 1,500 children in Sunday school, only 4,500 not of the Roman Catholic faith attended church regularly every Sunday among the people of Cohoes and of these 600 attend out-of-town churches. Nearly 12,000 people in Cohoes do not attend church anywhere. Where do you stand? Are you making the Church of the living God weaker or stronger? Are you just 'good', or are you 'good for something'? Come to St. John's Church Sunday evening and find out! The boys will be waiting for you! Sunday evening attendance campaign, St. John's Church, 167 Mohawk street, Cohoes."

The rector's social service committee unearthed the facts presented above. They roused up the Brotherhood and men's club to appoint a committee to report what can be done for the boys, giving them possibly a night in the men's club. Already they are using the dart board, etc., in the new recreation hall in the basement of the parish house.

In the same parish in Cohoes, during the Sunday evening attendance campaign for Lent, culminating on Palm Sunday evening, the rector, the Rev. E. J. Hopper, and three of his lay readers read the dialogue parts of the four characters in the Rev. George Parkin Atwater's Book, *The Episcopal Church: Its Message for Men of Today*. The rector of the parish reads the part of the "Rector" in the book; the principal of the city high school, for whom the rector has secured a lay reader's license, reads the part of the "Doctor"; two other lay readers taking the parts of the "Judge" and the "Major". The rector reads from the pulpit, the lay reader taking the part of the "Doctor" reading from a temporary lectern in the aisle, and the other two sitting either side, all in vestments. Men never before inside the Church are beginning to be interested and are coming into the men's branch of the Confirmation class because of this instruction Sunday evenings.

SEVERAL PARISHES are doing excellent work in the attempt to "keep step" in the Nation-wide Campaign. The rector of St. John's, Cohoes, the Rev. Ernest J. Hopper, and his "information men" have been called upon in many parishes for speeches and conferences. St. Ann's, Amsterdam; St. Mark's, Green Island; Bethesda, Saratoga Springs; the Church of the Messiah, Rensselaer; St. George's, Schenectady; Church of the Messiah, Glens Falls; Trinity, Whitehall, and others have done excellent work in organization and preparation; not size but spirit being the cause of their success.

ON ONE of the stormy Sunday mornings of the recent blizzards Mr. E. J. Walenta, a Brotherhood worker in the camps during the war and now lay reader in charge of the Church of the Messiah, Rensselaer, had over one hundred people present in this little mission, many being men who had never before or rarely before attended church. It is a part of the Campaign work.

A LECTURE on The Prayer Book from the Layman's Viewpoint was delivered by Thomas J. Bowers, Jr., a Council member in the Brotherhood of St. Andrew from the diocese of New York, at St. John's parish house, Cohoes, recently. Laymen seem to be more and more of the impression that they must be more active in the work of the Kingdom.

THE RECTOR of Holy Innocents', Albany, the Rev. Henry S. Smart, D.D., recently organized a men's club in his parish with the community's interest as its object.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
EDWIN W. SAPHOR, D.D., Suffr. Bp.
EDWARD T. DEMBY, D.D., Suffr. Bp.

Attendance Campaigns at Little Rock—Easter Plans—The Colored Field

ATTENDANCE at Sunday evening services has grown from about 50 or 60 to about 250 or 300, through the men of Christ Church, Little Rock (Rev. John Boden, rector). Just before Lent, Mr. Boden called his men together and told them it was his desire that they should make their special work for Lent urging other people to come to the Sunday evening services. Attendance has been growing for each succeeding Sunday, so that it is becoming difficult to distinguish morning and evening attendance. The Sunday school at Christ Church within the past few months has grown from an enrollment of about fifty to 170. Six teachers were enough a short time ago, but twenty-one are now required. The school bids fair soon to become what it was a few years ago: the largest in the Province.

ALREADY the goals for some of the largest Easter offerings in the history of the diocese have been set, and arrival is being assured. St. John's, Helena (Rev. Charles F. Blaisdell, rector), asking \$10,000 for the Nation-wide Campaign, Sewanee endowment, etc., has the amount already pledged, the rector being notified that all over \$10,000 may be used at his discretion. With the diocese doing more for missions than ever before, it is finding itself able to do more than ever for itself.

BISHOP DEMBY hopes to have one of the small houses on the Church property on Gaines street, Little Rock, put in condition for St. Philip's parochial school. He will need about \$1,000 to do this as it should be. A mission shop will be opened to help this work. Heretofore the school has been conducted in the sacristy, which the Bishop says is too small and otherwise inadequate.

RENEWED INTEREST is reported in St. Mary's (colored) Church, Hot Springs (Rev. Daniel E. Johnson, Sr., priest in charge). Through the efforts of Mrs. Johnson and nine members of the mission, who gave time and money, the chancel, choir-stalls, and pews have been freshened and renewed.

BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

Storms—Americanization

NOT SINCE 1888 has the diocese been so hard hit with serious blizzards as during the first half of this Lent, and many Lenten schedules have been interfered with. Some towns have been cut off from rail communication for three or four days. Honesdale has had very meagre rail service. Two steam railroads and an electric railway were unable to run trains into Montrose for from three days to a week recently, and for a shorter period earlier in the winter. On March 6th, a train due in Montrose at 8:15 p. m. was stalled a few miles away in a blizzard that made travelling on the roads unsafe, and the thirty passengers had to remain on the train all night. A teacher of the Sunday school of St. Paul's Church, Major Laurance M. Thompson, at great risk went to their rescue on Saturday with two large sleds and succeeded in bringing twenty-eight persons into Montrose soon after noon. The train was not moved until

Monday, when two locomotives and about three score men succeeded in opening the line.

AMERICANIZATION, THE PARAMOUNT ISSUE, was brought before a great meeting of men at St. Luke's Church, Scranton (Rev. R. P. Kreitler, rector), on March 11th. A novel announcement printed on paper cut heart-shaped, with a cross and a cut of "The Church in the Heart of Things", helped to arouse interest.

CENTRAL NEW YORK

CHARLES T. OLMFSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Clericus Discusses Concordat

AT THE Utica Clericus, on March 8th, the Rev. Jesse Higgins, rector of St. George's parish, Utica, presented a paper on The True Basis of Christian Union, which received general approval and much favorable commendation. He termed the proposed "Concordat" "the most vital subject before the Church to-day." He quoted with approval words of the preceding writer, "Nothing will meet the need except a real organic Catholicism. It will not be pan-Protestantism, nor any scheme of federation. These lesser unions are not at all desirable except as means, with the true end clearly in view. . . . The great historic communions, the Greek, the Roman, and the Anglican, must certainly be included in 'Coming Catholicism'." The plan for a Concordat, he said, "would cause radical dissension inside the Church, and besides, it would be likely to be a cause of division among the Congregationalists also. There would be among them two kinds of Congregationalists, 'Episcopal-Congregationalists' and 'Congregational-Congregationalists'. The episcopally ordained Congregational ministers would either value their priesthood as something sacred and grace conferring, in which case it be quite as well for them to become Episcopalians out and out; or they would attach no sacred value whatever to it, in which case they could have no worthy motive in seeking it.

"Let us try to picture conditions in a rural community," he continued. "There is a small Episcopal church in charge of an Episcopal priest, and there is a larger Congregational church in charge of a Congregational-Episcopal priest. A few Episcopalians cling to the regular priest. But a proportion would go to the Congregational Episcopal Church. And a third section of the formerly united Episcopal flock would vacillate between the two churches and consider themselves entitled to membership in either, or both, or neither, as best suited their convenience and whim. And when the bishop came he would first go to the Episcopal church to confirm the Episcopal candidates (if any) and then go to the Congregational church for an improvised Confirmation for such of the Congregational Episcopalians as cared to be confirmed, provided the pastor should think it worth while to present them for an empty and meaningless ceremony, while the rest of the congregation would look on in smiling superiority. Could we imagine any such state of affairs as conducing to Christian unity anywhere? The inevitable result would be the elimination of the Episcopal Church as a rural problem.

"In this whole matter we have to bear in mind a fact that was ably emphasized by the Rev. Wm. Staunton, D.D., thirty-five years ago in *Episodes of Clerical and Parish Life*, viz., that when the most orthodox of Protestants use the Church's language they use the words in an entirely different sense.

"'Church' in the ordinary Protestant acceptance means a voluntary organization of Christian people who on the whole think

alike and associate together on what they believe to be somewhat of an apostolic model. It is useful, convenient, and in a way necessary to have some sort of a Church, as an instrument for expression. But the very essence of the Church idea to such minds is that it can be changed, modified, or remade according to the needs of the Christian consciousness that makes use of it. There is nothing divine, permanent, or abiding in the essence of it. However undesirable it might seem to some of the older, larger, and more powerful Protestant denominations to see a new Church started, as being a division and waste of energy, there could be fundamentally no more objection to-day than there was fifty, or one hundred, or three hundred years ago.

"Our entering upon any of these schemes would make us seem to our Protestant brethren, and to the world at large, as adopting their idea and definition of the Church—and the ill instructed among our own people would get the same notion.

"When the Church at any period of her history has purposed to ordain a man to the priesthood the candidate was already in the unity of the Church. We cannot imagine the apostles sending out to bring in a man who had abandoned their fellowship and started a new one of his own, and persuading him to be ordained, that he might go out and continue his own separate fellowship. Catholic ordination in all the ages has meant far more than mere tactical succession. Some seem to think that if we can hold any kind of a Protestant still long enough to allow a bishop's hands to be laid on him we have done a blessed thing. They forget that all the great heretics of antiquity were validly ordained.

"It has been said that the Catholics can only kick and criticize and have nothing constructive to offer. I have here and now something constructive to offer as the 'True Basis of Christian Union'; a proposition that may take away your breath, it is so new, startling, and original; viz., that we all devote ourselves to realizing and teaching the Church as she is, instead of trying to turn her into something that she is not. Let us try to live up to our Anglo-Catholic heritage. If the Catholic Church of the English speaking people would only, frankly and lovingly, with a united voice, present to the world the treasures that have been committed to her stewardship what a revelation it would be to a hungering world!"

CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
EDWARD C. ACHERSON, D.D., Suffr. Bp.

New Memorial Church at Litchfield—Sulpician Method—Brotherhood Canvasses Children—Knights of Washington—Reconstruction at Willimantic

THE PARISH of St. Michael's, Litchfield (Rev. William J. Brewster, rector), is to have a new group of Church buildings in the immediate future. Mr. Henry R. Towne of New York City, a summer resident of Litchfield, has offered the parish, which has accepted the offer, a new stone church to replace the present wooden structure. His offer at first was for a \$100,000 building, but as plans were completed, and the high cost of building considered, Mr. Towne practically doubled his first offer, and the work of erection will be immediately pushed. The building is to be Gothic, with a tower over the crossing. There will be a chapel adjoining the chancel on the northeast. The material will be Roxbury granite, the same as used recently in building St. John's Church, Washington, Connecticut. The cornerstone will be laid by the Bishop at the time of

his visitation on June 6th. Mr. Towne first stipulated that the parish should build at the same time an adequate parish house. However, as sufficient subscriptions were not available, the final agreement is that the parish house fund shall be kept alive until funds are secured to erect the proposed building, and the vestry has decided that when it is completed it shall be a memorial to the Rev. Dr. Storrs O. Seymour, for so many years a beloved rector of St. Michael's. The foundation of the church is complete and it is hoped that the building may be finished in time for use next winter. It is to be a memorial to Mrs. Towne, the deceased wife of the donor.

ON FRIDAY afternoons during Lent a Children's catechising by the Sulpician method is being held in St. Paul's Church, New Haven.

DURING MARCH the Brotherhood of St. Andrew in Trinity parish, Portland, is making a canvass of the town. Eight teams, each captained by a Brotherhood man, will endeavor to list every boy and girl in Portland. The aim is the mutual good of all, and incidentally to awaken interest in Trinity Church School.

THE ANNUAL MEETING and election of officers of the First Regiment, Knights of Washington, was held in Trinity parish house, New Haven, on Monday evening, the 15th. At the same time there was a meeting of the committee appointed at the annual convention of the order to consider its future welfare. Action was taken looking to the appointment of a secretary of extension work and final arrangements were made for giving the Delaware degree.

AFTER MONTHS of tedious work, St. Paul's Church, Willimantic (Rev. W. F. Borchert, rector), has been rebuilt. This stone church of Gothic design, built but seven years ago, soon after consecration was found to be faultily constructed. About a year ago, after careful examination by experts, it was decided to rebuild the entire structure. In January 1919 a campaign for funds was carried to a successful finish, the diocese agreeing to share in the expenses. New heating, ventilating, and lighting systems have been installed, the parish house has been enlarged, and the rectory has been thoroughly repaired and renovated. The cost of repairs upon the church will be close to \$13,000. The original cost was approximately \$30,000. The interior finishings of the church include a handsome reredos, elaborately paneled, the gift of Mrs. Frances Martin in memory of her husband, Frank Martin. The wainscoting on both sides of the reredos is the gift of Mrs. Thomas McGiff in memory of her sister, Mrs. Mary A. Cheevers. A credence table is the gift of Mrs. Nye Moulton in memory of her son, William F. Moulton. A bishop's chair of Gothic design is the gift of Mrs. Thomas Lee, Mrs. Nye Moulton, and Mrs. Henry Hinken in memory of Frank and James Hinken, and James and Martha Bramhall. The altar railing, the gift of St. George's Church, Newburgh, N. Y., will be dedicated to the memory of Charles Borchert, father of the present rector.

FOND DU LAC

REGINALD H. WELLER, D.D., Bishop

Children's Home—Rotary Club—Dean-Elect Visits Cathedral—A Corporate Communion —The Church at Owen

TWO NEW members have been added to the board of the Children's Home at Fond du Lac: Mrs. W. T. Reilly and Miss Alma Zinke. Mrs. Lucy Dowse was elected finan-

cial secretary and Mrs. E. G. Vail assistant financial secretary. The capacity of the home is forty children, and at present every place but one is filled.

COMMEMORATING the fifteenth anniversary of the Rotary Club of Fond du Lac, the club attended St. Paul's Cathedral in a body, and Bishop Weller preached the sermon, he being a charter member of the club.

THE REV. ELLIOT WHITE, Dean-elect of St. Paul's Cathedral, was informally greeted at a recent reception in the city of Fond du Lac. He delivered the sermon on the following Sunday at the morning service in the Cathedral. He expects to return permanently to Fond du Lac about the first of May.

AT ST. AUGUSTINE'S CHURCH, Rhinelander (Rev. Campbell Gray, vicar), on the Third Sunday in Lent a special corporate Communion was arranged for the early service without the knowledge of the vicar. The thermometer stood at twenty degrees below zero, but five times the average number of communicants attended, and exactly fifty per cent. were men. This was a result of the Nation-wide Campaign.

ON MARCH 9TH, Bishop Weller, visiting at St. Katharine's Church, Owen, gave to a crowded congregation the story of his Eastern trip holding close attention to the last moment. Before Holy Communion on the 10th he confirmed four candidates, making twenty-four confirmands within a year, twelve being converts to the Church. On the 12th the boys of the altar servers' guild took entire charge of the evening devotions, leading with great reverence. One gave a short address on The Lost Art of Worship, to the edification of the large congregation.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

Colored Auxiliary Workers—Dr. N. B. Butler on Christian Education—Men's Club at Waycross

DURING LENT, the Woman's Auxiliary of St. Augustine's (colored) Church, Savannah (Rev. J. Henry Brown, vicar), is operating a successful tea room in the parish house. At the close of her visit to Savannah, Miss Tillotson addressed the Auxiliary of St. Stephen's (colored) and St. Augustine's parishes.

IN THE Church of the Good Shepherd, Augusta (Rev. H. H. Barber, rector), on March 14th, Dr. Nicholas Murray Butler, president of Columbia University, spoke on Christian Education. Dr. Butler scored the indifference of the day, and the tendency to avoid fundamentals, while discussing the details of education, politics, economics, and religion. Dr. Butler asserted that we are face to face with a teaching that holds Christianity to be not only an illusion and a superstition, but a fraud invented to gain control over men. The only power to avert this, he stated, is the Church and the home, and each must do its part.

THE MEN'S CLUB of Grace Church, Waycross (Rev. R. N. MacCallum, rector), is sponsoring the movement to develop and utilize parks and school grounds as recreation centers and playgrounds for the children, and for other public uses. A four-page folder sent to all organizations in the city asks for endorsement and co-operation. Representative citizens were addressed recently by a government representative of the War Camp Community Service, who explained the benefits of these centers and their power for good.

LONG ISLAND
FREDERICK BURGESS, D.D., Bishop
A Confirmation Reminder

THE REV. G. ASHTON OLDHAM, rector of St. Ann's Church, Brooklyn, has instituted a new custom in connection with the confirmation class. The problem is not so much to get persons for confirmation as to have them remain active and helpful. With this in view, Mr. Oldham has drawn up a resolution to be signed by every member of the class and placed in the alms basin for solemn presentation upon the altar, symbolizing a spiritual offering of self. This resolution is then pasted into the book of devotions alongside the certificate of Confirmation, as a permanent reminder of the Churchman's duties. The vows are:

1. To say my prayers daily.
2. To attend public worship at least once on Sunday.
3. To give proportionately of my income to God's Church.
4. To receive the 'most comfortable sacrament of the Body and Blood of Christ' regularly and after due preparation."

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

A Year Book—Woman's Auxiliary—Diocesan Executive Council

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third parish of the diocese, it now reports over eight hundred communicants. During 1919 its offerings and donations for missions and philanthropies totalled over \$11,000. During the year salary increases were granted both to rector and assistant.

THE WOMAN'S AUXILIARY of the diocese has long played the part of big sister to the mission stations in Alaska. During Lent the parish branches are working on supplies as usual. This year, however, a new department has been added in the larger branches, making surgical dressings. Many who became skilled in this work for the Red Cross are now turning their experience to advantage for the Church.

THE NEW Executive Council of the diocese, authorized by the recent diocesan convention, has just been named by Bishop Johnson. At its head *ex officio*, will be the Bishop, and, when elected, the Bishop Coadjutor. The four deans of convocation, the Rev. Messrs. A. G. H. Bode, Charles L. Barnes, George F. Weld, and R. A. Kirchhoffer, also belong *ex officio*. The other members: The Very Rev. William MacCormack, D.D., the Rev. Messrs. Leslie E. Learned, D.D., George Davidson, D.D., Charles T. Murphy, Jr., Ray O. Miller, and Franklin U. Bugbee, secretary; Messrs. Colin M. Gair, C. N. Burton, W. F. Knight, and W. C. Mushet, treasurer.

MAINE

BENJAMIN BREWSTER, D.D., Bishop
Retires After Forty-eight Years—Americanization

MR. JAMES WHITE, faithful sexton at St. Luke's Cathedral Church, Portland, for forty-eight years, has resigned, feeling that his duties have become too heavy for his strength. He has served under three Bishops, who with the Deans of the Cathedral have always numbered him among their valued friends. For thirty years he never took a vacation, and until the winter of 1918-19 had been absent through sickness for three Sundays only. A native of the north of Ireland, he came to Portland in 1872.

ON FEBRUARY 19th, the Rev. A. W. Sundelof, in the Cathedral parish house, at Portland, gave the third in the series of lectures on Americanization. His subject was the work among the Swedes in Boston, in which he has been engaged for many years.

MARYLAND

JOHN G. MURRAY, D.D., Bishop
Reorganization of Diocese—Diocesan House

COMPLETE REORGANIZATION of the diocese was authorized at the recent annual convention. All diocesan boards, committees, and commissions have ceased to exist, and a diocesan council consisting of six clergymen and six laymen, together with the Bishop, are in supreme control. Five main departments for administration in the diocese were created as in the national organization. These departments are constituted from various members of the Executive Council, with power to add to their numbers, for purposes of counsel, other clergymen, laymen, and lay women. These latter meet for departmental conferences but not with the Executive Council. The four arch-deaconries have been abolished and all missionary work is now in charge of the Rev. Dr. Romilly F. Humphries for Baltimore City, and the Rev. Dr. Edward T. Helfenstein for the rest of the diocese. An important committee on askings and grants has also been appointed to pass on all ap-

plications for funds either for new work or that which already exists. This committee and a special carry-on committee are a splendid result of the Nation-wide Campaign.

THE MOST important move in the administration of diocesan affairs has been the purchase and establishment of a new Diocesan House in the heart of the downtown district. The building until recently housed the Catholic Club, 409 N. Charles street. It is immediately opposite the residence and office of Cardinal Gibbons, on one of the busiest thoroughfares of the city. Here the Bishop and all members of the diocesan staff have their offices. Places have been provided for every agency in the work of the diocese, including the women's organizations. Various assembly rooms are available for private committee conferences or public meetings, within easy reach of business and financial Baltimore and accessible to businessmen even for hurriedly called meetings. It has already become the power house of the diocese.

NEBRASKA

ERNEST V. SHAYLER, D.D., Bishop

At the Geneva Industrial School

BISHOP SHAYLER visited Trinity Church, Geneva, on March 9th and confirmed a class of twenty-two, twenty being girls from the industrial school. The majority of these girls were baptized by the Rev. W. M. Purce, the general missionary. Last fall when he came into this field, making headquarters at Geneva, he found that he was to have one Sunday afternoon service a month at the school, the other Sundays being taken by the various ministers of the town. He soon decided that he must use personal work, and this class is the result.

OHIO

WILLIAM A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., Ep. Coadj.

Serbia Decorates Bishop Leonard—Installation of
Dean White

ON THE afternoon of March 6th, at the residence of Mr. Charles F. Brush in Cleveland, the decoration of St. Sava was conferred upon the Bishop of Ohio, in recognition of his support of the Serbian cause. St. Sava was an Archbishop of Serbia and died in 1230 A. D. The decoration is a handsome gold and enamel cross attached to a broad blue and white ribbon, and was presented by Mademoiselle Losanitch, the



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ON SUNDAY MORNING, March 14th, in Trinity Cathedral, Cleveland, the Rev. Francis S. White was inducted into the office of Dean by the Bishop of Ohio. In the chancel, and assisting in the service, were the Ven. A. A. Abbott, Archdeacon of the diocese, the Rev. John F. Keene, and the Rev. Ernest J. Carhartt. The sermon was preached by the new Dean, who enters upon his work immediately.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Dr. Grenfell—Church Club

DR. W. T. GREENFELL, the medical missionary to the Labrador, on a recent visit to Cincinnati made several addresses, meeting with crowds everywhere. He spoke at the Emery Auditorium, Hughes High School, Christ Church, and the Seventh Presbyterian Church, the pastor of the last, the Rev. Jesse Halsey, having been one of his workers. He also visited Casper Burton, Jr., seriously ill from wounds received as an officer in the British Army, in France. This brave American boy, also one of Dr. Grenfell's workers, was in England when the war broke out and enlisted immediately. He was afterwards in the U. S. Army, and is a brother of the Rev. Spence Burton, S.S.J.E.

THE EPISCOPAL CHURCH CLUB of Cincinnati gave a supper to 175 men, comprising members of the club, of the Laymen's League, etc., the Bishop Coadjutor and the local clergy. Christ Church social hall was the scene of the meeting and the subject was the problem of increasing church attendance, particularly of men. Bishop Reese gave the attendance of the diocese in general as about 60 per cent. of the communicant list, but several other speakers seemed to think this too optimistic a view. The Rev. Frank H. Nelson, rector of Christ Church made a plea that the appeal for church attendance be made only on the highest grounds. Others who spoke were Mr. A. W. Schell, president of the Laymen's League, Prof. W. J. Battle of the University of Cincinnati, Messrs. C. C. Richardson, E. B. Dawson, Mortimer Matthews, W. E. Hebble, Rev. Dr. Geo. T. Lawton, Rev. Robt. Flockhart, Archdeacon Reade, and the Rev. H. Boyd Edwards, rector of Milton, Mass., Lenten noon-day speaker that week at the Lyric theatre.

"BILLY" SUNDAY is to visit Cincinnati in 1921 and ground for the tabernacle in Avondale has been secured.

MR. JAMES MOORE HICKSON is to visit Cincinnati on April 15th and 16th, for a healing mission at the Cathedral. He goes to Columbus for the 17th and 18th.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

Healing Mission—Improving Conditions

MR. JAMES MOORE HICKSON held a healing mission in the Cathedral Church in Spokane on March 10th, 11th, and 12th. Bishop Page had invited the clergy of the district as well as those in Northern Idaho to come for the Mission, and except for two or three they were all present. The Holy Communion was celebrated each morning by the Bishop, and by nine o'clock people desiring help began to assemble in the parish house. After they were registered they were taken into the Cathedral. By ten o'clock each day the Cathedral was full of sick people. It is doubtful if anyone there, with the exception

of Mr. Hickson, ever before saw so many sick people gathered together. They came from every walk in life, but affliction had given them a common purpose. In the three days about two thousand people came to the altar rails, had hands laid on them, and were prayed for. Bishop Page with the co-operation of Dean Hicks and the other clergy in Spokane will hold a service for spiritual healing each Thursday morning.

AT ST. PAUL'S CHURCH, Walla Walla (Rev. B. A. Warren, rector), the debt has been refunded and provision has been made for its payment. The rector is also chaplain of St. Paul's School, the diocesan school for girls, one of the best in the Pacific Northwest, which is full to overflowing.

AT ST. JAMES' CHURCH, Spokane (Rev. L. K. Smith, vicar), congregations are increasing and the Church school has overflowed into the rectory. This church is in one of the finest residence districts of the city.

THE REV. E. W. BURLESON became vicar of Holy Trinity Church, Palouse, last November. The Bishop purchased a new rectory in which the vicar and his family are now living. Last year the mission raised less than \$100 for all purposes. This year more than \$1,150 is pledged, \$300 of this being "for others".

ST. MICHAEL'S PARISH, Yakima (Rev. F. J. Mynard, rector), finds its finances greatly improved by the recent sale of the "new" rectory, the rector and his family having moved into the "old" rectory, a part of which serves as parish hall. The parish is out of debt with a cash balance of \$2,000.

TENNESSEE

THOMAS F. GAILOR, D.D., Bishop
TROY BEATTY, D.D., Bp. Coadj.

Improvements—Christian Education Day

IMPROVEMENTS are being made in several of the parishes in the convocation of Nashville. At Winchester and Pulaski the church buildings are being overhauled and some repairs are being made to the church at Murfreesboro.

MARCH 14TH was observed throughout the diocese as Christian Education Day, with special reference to the obligation of the diocese to support Sewanee.

VIRGINIA

WILLIAM C. BROWN, D.D., Bishop

Laymen Prepare Class for Confirmation—Noon Day Services

ON MARCH 12th, Bishop Brown visited Westover and Grace Churches, Charles City county, confirming at the two churches five persons. This class was prepared and presented by the two laymen, Messrs. Charles A. Page and W. R. Stansbury, who have been keeping up the services.

THE REV. HENRY SLOAN COFFIN, D.D., pastor of the Madison Avenue Presbyterian Church, New York, has been preaching at the mid-day Lenten services at St. Paul's Church, Richmond, during the past week. Attendance this year has been unusually large, so that day after day the galleries have been required to hold the overflow of attendants.

WEST MISSOURI

SIDNEY C. PARTRIDGE, D.D., Bishop

To Develop St. Luke's Hospital

THE CAMPAIGN to raise money for the new St. Luke's Hospital, Kansas City, now well under way, was really inaugurated with a dinner on March 15th at the Muehlebach Hotel, attended by 350 volunteer workers

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and the directors of the campaign, the workers representing not merely the Church but also many other religious bodies. The resident Bishop of the Roman Catholic Church, one of the speakers, aroused great enthusiasm. The need for more hospital accommodations in Kansas City is recognized, and the appeal is as much a community one as it is that of the Church. The campaign is to be short, its slogan being "\$500,000 in ten days for St. Luke's Hospital". This sum, it is planned, will build (1) a modern hospital plant, meeting all requirements of standardization, the main building of reinforced concrete with structural steel foundation and a bed capacity of 100; (2) a training school and home to accommodate fifty pupil nurses; (3) a central heating, lighting, and power plant to serve the hospital and nurses' home and also future units, and to contain the laundry and refrigerating departments, with living quarters for employees; and (4) all other necessary features of an up-to-date hospital, especially a children's department. The present plant is more than inadequate; and since the institution was officially placed under diocesan control at the last council there has been growing sentiment that the Church must have a thorough-going and modern plant.

The Magazines

THE PROBLEMS raised by missionary work in India form the subject of the entire contents of the January number of *The East and the West*; not of set purpose indeed, for the editor explains that other articles which were due to appear in this issue had been delayed in the mails. But the treatment of the same problem from so many angles results in reading of unusual interest. The Rev. A. W. McMillan, after seventeen years of missionary work in India, worked for the Y. M. C. A. among Indian troops in France, and here tells a tale of extreme interest. One of the many stories worth retelling describes the meeting in a French market-place of a French colonial Moslem from Algeria and some Indian Mussulmans. Great was their amazement when they heard him use Arabic phrases and verses from the Quran. "One bearded man on my right solemnly and quietly muttered, 'Thanks be to Allah, thanks be to God!' Another presented the man with a franc as a token of friendship, and while it was impossible for them to converse, yet their meeting was most impressive, and after a few moments they bade farewell according to the Moslem fashion. Their instantaneous realization of oneness and spiritual kinship in Islam was astonishing, and made a remarkable lesson for Christians of differing race and color." The widened outlook upon life—including religion—which is the result of their years' experience of Europe is thoughtfully treated by Mr. McMillan, who is inclined to think that these men have become more susceptible to the Christian appeal. This, however, only increases for the Christian Church an opportunity in India, which is already being grievously neglected. The harvest is ready, but the laborers all too few. The Rev. A. E. Mynors (known to many Americans as the organizing secretary of the Pan-Anglican Congress of 1908) writing of the "Mass Movements" of India, quotes the Bishop of Madras in this connection: "The American Episcopal Methodists calculate they are keeping out of their Church 150,000 per annum. They baptized 35,000 in 1914-15, but refused 40,000 because there were no workers. The Church of England is doing much the same.

The Episcopal Methodists reckon that with adequate means they could gather in a million people at least into their Church within the next five years. The Church of England and half a dozen other churches could do the same." Another missionary of seventeen years' experience, the Rev. A. H. Popley, has the same optimistic outlook as to the possibilities of the evangelization of India. He cites numerous instances of awakening throughout the country, and tells of what might almost be called the "triumphant tour" of Dr. and Mrs. Sherwood Eddy, and of Dr. Eddy's final opinion: "I leave India with the conviction that you are entering upon a new era. North and South throughout the country I have seen signs of promise. I have never seen the Indian Church so roused and at work. I believe it will surpass China. In due season we shall reap if we faint not." Dr. Eddy himself contributes an article on the proposed Concordat of the Anglican Church in South India, the South India United Church (Dutch Reformed, Free Church of Scotland, Established Church of Scotland, Congregationalists, and Basel Reformed Mission) and the Mar Thoma Syrian Church, of which it is the unbroken tradition that it was founded by St. Thomas in 52 A. D. Both the two latter Churches have agreed to the proposal, but it still remains to be considered by the Anglican synod in India, though the four Anglican bishops whose work lies in South India have all expressed sympathy with it, and the Bishop of Tin-

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nevelly writes in this number of *The East and the West* that this is an unique opportunity—"to seize it is our plain duty. Loyalty to Christ demands it, for it is His Body which is divided." Among the important announcements contained in the editorial notes is that a British medical missionary has now been invited to practise medicine in Thibet, and that this will probably lead to the opening—for the first time—of this great land to missionary enterprise.

(*The East and the West*, a quarterly review for the study of missionary problems, published by the S. P. G. at 15 Tufton Street, Westminster, London, S. W. 1. The price is one shilling per copy.)

AN "INTERPRETATION" of Lenin, by an anonymous writer, is perhaps the most interesting contribution to the January number of the *Fortnightly Review*. His extraordinarily varied and energetic life is briefly sketched (he is, by the way, of noble Russian blood, not, as has so often been stated, a Jew); his character and influence are described with neatness and force—living a life of blameless morality, possessing the courage of a fanatic, and a rigid code of honor, absolutely disinterested, free from all thought of personal gain or worldly ambition. But above all things, he is impersonal. "Personal likes and dislikes have no place in the cold, hard logic of that calculating mind. If he is against the terror, it is for well-reasoned tactical considerations and not through any personal inclinations toward clemency." He is free from any feelings of personal vengeance, "but, in order to realize his dream of world-revolution, every obstacle must be swept away, and if the attainment of his object demands cruelty Lenin will be the last to shrink before it." "X" then proceeds to explain the political theory of this sinister and gigantic genius. No compromise with a capitalist democracy; no League of Nations (for in a socialist world-state it would be superfluous: under capital it must of necessity develop into a league of capitalist states against socialist states); no disarmament—for the present. The pacifist socialists he considers more harmful to his cause than any other group. He believes that world-revolution on bolshevik lines is inevitable, and that it can be accomplished only by armed force, but "he certainly does not entertain any idea of embarking on a campaign of revolutionary conquest in other countries. Time, he believes, is on his side." He is the *Fabius Cunctator* of the bolshevik movement, exercising a much-needed restraint over the revolutionary exuberance of his more impatient colleagues. With this man the allies may soon find themselves compelled to negotiate. But, in that case, it must be recognized that such a peace can be to both the parties contracting it nothing but a *pisaller*. M. Isvolsky jostles Lenin in this number as the exponent (in the first of a series of articles) of the diplomatic intrigues of the years before the war, and especially of the famous correspondence between the Kaiser and the Czar. The North Russian expedition is described by Mr. J. H. Martin, who writes feelingly of the difficulties experienced by the British command. His opinion is that the expedition was amply justified from the political point of view; its failure was due to a lassitude at home which left its salvation to the counter-action of the saner elements in Russia, instead of seeing to it that adequate military support was sent from home. The defection of the Russian soldiers could not fairly be regarded as disloyalty. Disloyalty, says Mr. Martin, to what? To Tsardom? Or to constitutional monarchy, which Russian has never had? To some yet untried Russian theory? Or to the govern-

ment of France or of Great Britain or of the United States? These peasants wished only to be left in peace: it was ridiculous to rely upon them to overthrow bolshevism. Dr. Einstein's theory inevitably comes in for some notice: Mr. Frederic Harrison in what he styles his "Novissima Verba" declares with characteristic complacency that the theory only falls in with the philosophy of Relativity which he has preached all his life. Sir Oliver Lodge, while deprecating the attempt to explain the "elementary foundations and general bearing of the Theory of Relativity in words of one syllable" proceeds to somewhat the same sort of exposition himself, which has made confusion worse confounded in the mind of at least one reader without scientific training. His conclusion, however, is comprehensible: that "for present purposes three fundamental things are required: Mind, with its rudiment, Life; Matter, with its element the electric charge; and Ether, with its fundamental properties equivalent to elasticity and inertia—the vehicle of gravitation, the foundation of electricity and magnetism, and the transmitter of their interaction, light." The literary contributions to the review include a discussion of some recent fiction (Galsworthy, Morley Roberts, Brett Young, Swinnerton, Compton, Mackenzie, and several others are among the writers mentioned)—what a crowd there is at present of talented young novelists!); and a critical study of that amazing and fiery genius, Gabriele d'Annunzio, whose main attributes as a writer are "recklessness, extravagance, the gift of rhetoric, of high-sounding words, an immense ambition, an inordinate egoism, a vast stock of learning, and a great interest in archaeology", qualities which reveal themselves in his political career also.

ON READING the *Contemporary Review* one comes upon so many articles that contain new and striking information that one is tempted to think that without the *Review* it is difficult to have an understanding of foreign affairs at this peculiarly critical time. Certain it is that the issue for January is extraordinarily illuminating. Lord Bryce contributes an argument for the settlement of the Near East that shall ensure the end of Turkish rule over Christian races. He confesses that, in spite of little encouragement, he still has hopes of an American mandate for Armenia: "America is far better fitted than any European power to serve, and indeed to save, the Christians of the East, for they already love and trust her, and she stands apart from all the jealousies which divide and the self-regarding purposes which distract the European powers". The well-known liberal journalist, Mr. Harold Spender writes rather despondently of the peace treaty, taking as his text, the words "To guide our feet into the way of peace". "Is it peace?" he asks; and, glancing at the present conditions of one after another of the belligerent countries, his answer is "No". "Parcere subiectis," he quotes, "et debellare superbos". The latter we have done; we should not have left the former undone. *Vae Victis* is the title of a disquieting article by Mr. J. D. Bourchier, who, justified by an extraordinary knowledge of the Balkans, criticises the terms of peace with Bulgaria. "The allies have carried through their programme, which contains all the germs of future trouble in the Balkans; they have sown the dragon's teeth, and upon them rests the responsibility for the deplorable results which will inevitably ensue". It is a matter of pride for Americans that against each of the unjust terms which he cites the American representatives entered their protest. Mr.

Norman Angell, the Cassandra of this war, develops his theme—with which we are all more likely to agree now than we were five years ago—that war "pays" nobody, not even the victors. Our whole economic future depends, he insists, upon restoring and, if possible, increasing, the productivity of Europe as a whole. To demand vast sums from Germany and at the same time to declare that her industrial life shall be utterly destroyed, is, he says, quoting the words of Mr. Vanderlip, "killing the cow that we want to milk". An indemnity from Germany is possible: it is desirable. But it is possible only if her industry is restored. This elementary economic truth is recognized by the financial experts of all nations,

The American Church Monthly

SELDEN PEABODY DELANY, D. D., Editor

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APRIL, 1920

VOL. 7, No. 2

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but individuals do not know or appreciate these facts, and governments dare not act upon the advice of the experts for fear that they may be accused by the unlearned of misplaced magnanimity to a despicable foe. "Not merely must enemy restoration be permitted, but constructive arrangements in the way of access to raw materials, to the sea across neighboring states, must be made for ensuring that result, so that the enemy be not pushed to enforce it by a revival of his power. Means of honest livelihood, on condition of good behavior, must be offered the criminal in order that he shall not be compelled to resort to dishonest means." And this not primarily for the welfare of the criminal but for the welfare of society, for our own welfare. "Holland in the New Era" contains some facts little known to most of us: for instance the vital importance for Holland of the League of Nations (of which there have been some echoes in the recent daily press); and the enactment of a new labor act, which provides that within a few years no factory worker in Holland shall work for more than 45 hours a week. And this in spite of heavy embarrassment in Holland's financial position and a necessity for increased production! It is a bold experiment and its result should be watched with interest. The author of the article, Dr. P. Geyl, is rather dubious about it. In a study of the French elections Mr. T. F. Farman drops the hint that before long, as the result of the situation in Alsace-Lorraine and the protectorate of France over the Christians in the Levant, France may find herself compelled to resume relations with the Vatican. Such convinced anti-clericals as MM. Briand and

Viviani have admitted the possibility. An argument for the union of the Scottish Churches, by that great Scottish Churchman, Lord Balfour of Burleigh, the terrible and epoch-making report of the Dardanelles Commission, reviewed by Mr. Charles Woods, an appreciation of the Montagu-Chelmsford reforms for India, by Mr. H. E. A. Cotton, and a charmingly descriptive account of Madame de Sévigné, by Miss Dorothy Henkel, are among the other readable articles collected here.

THE DECEMBER *Anglican Theological Review* contains several scholarly articles of interpretation in history, liturgies, and Old and New Testament. Writing upon the Morality of Religion, the Rev. George A. Barrow shows in what way morality and religion must always be connected. "We have to call religion moral. Not moral in the sense of always upholding what we today call the highest morality, but moral as a strong force for social and moral life." The emphasis is on the dynamic of Christianity, which induces morality, not on its static nature of upholder of moral standards. Professor Gowen contributes a very interesting article showing how the Incarnation was only the culmination of two processes, Revelation and Evolution. Men rise to God and God descends to men. "The eschatology of the individual has become blended with the eschatology of the society. . . . So the Coming of the Kingdom of God to the world is also the entry of the individual soul into the Kingdom through fellowship with God in Christ." The Apostolic Doctrine of the Church by Dr. Easton is but the first of a series of papers on this subject of signal interest. In the present

article, by closely studying words and contexts, the author breaks the ground for later interpretation by showing the relative importance of the terms *ecclesia* and *synagogue* in earliest Christian days. They were used first interchangeably. But "by the end of the second century, as the result of this contrary development, they had lost their character of synonyms; they were becoming respectively the test terms of two mutually hostile religions. . . . The uniqueness of the Christian Church led to the use of special terms to designate it. But apostolic and post-apostolic Christianity show no traces of any such intention? The preference in the New Testament for *ecclesia* over *synagogue* is simply the preference for good Greek over bad." Other interpretative articles are An American Prayer Book of 1793, by Dr. Robert F. Lau, and The Thirteenth Canon of Ancyra, by Professor Whitman. Excellent reviews of books are included, viz., Moore's *History of Religions* (Maynard)—Moore lacks the intimate approach of one who feels as well as understands Mohammedanism; Adler's *Outlines* (Miller)—Adler's rule "so act as to elicit the best in others and thereby in thyself" fails by not telling us what is best and how to identify it. "We are thus left without a final clue." Other reviews by Professors Mercer, Ackerman, Whitman, and Lewis, and some interesting comments on certain interpretative shifts make up a varied and well-written review of present-day theological scholarship. It is a sign of progress to us to note the large board of honorary cooperative editors, including the names of noted Anglican scholars—an additional feature of the *Review*.

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